1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

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131 Leaving aside the *Aka-Bea*, the largest of the Great Andaman tribes, as regards area of territory, was the *Aka-Kede*, which possessed over 300 square miles. After this tribe in order of size come the *A-Pučikwar*, *Aka-Jeru* and *Aka-Kǫra* tribes, while the smaller ones are the *Oko-Juwoi*, *Aka-Kǫl*, *Aka-Bo*, *Akar-Bale* and *Aka-Čari*, the last being perhaps the smallest of all.

•161 In 1901 an enumeration of the natives of the Great Andaman was attempted in connection with the census of India. Such an enumeration was of course very difficult, and liable to considerable error. The results are given in the following table:—

Name of Tribe	Adults		Children		Total
	Males	Females	Males	Females	
Aka-Cari	16	15	6	2	39
Aka-Kora	31	32	14	19	96
Aka-Bo	15	16	7	10	48
Aka-Jeru	98	80	26	14	218
Aka-Kede	24	30	3	2	59
Aka-Kol	6	2	3		11
Oko-Juwoi	21	19	7	1	48
A-Pucikwar	31	14	2	3	50
Akar-Bale	5	10	3	1	19
Aka-Bea	14	16	3	4	37
Total	261	234	74	56	625

These figures are likely to be more accurate for the southern tribes (the last five on the list) than for the northern tribes. It is probable that, in the North Andaman, some of the persons enumerated were entered under the wrong tribe. For many years the officers of the Andamans did not know of the existence of the *Aka-Kǫra* and *Aka-Bo* tribes, and members of these tribes have fallen into the habit of describing themselves to Europeans as either *Aka-Jeru* or *Aka-Čari*. My own opinion is that the numbers given for the *Aka-Jeru* tribe are too large, while those of the *Aka-Kǫra* and *Aka-Bo*, and perhaps also the *Aka-Kede*, are too small.

For the census of 1901 an attempt was made to estimate the numbers of the *Jarawa* and the natives of the Little Andaman, any attempt at enumeration being impossible. The estimate given was as follows:—

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

Little Andaman	672
South Andaman Jarawa . .	117
Rutland Island Jarawa . .	351
North Sentinel Island. . .	117
Total . .	1257

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This estimate is not of any great value. As regards the Little Andaman, my own information would lead me to estimate their numbers at between 600 and 700, thus agreeing with the estimate above. Concerning the North Sentinel Island nothing is known on which a satisfactory estimate could be based. The figures for the Rutland Island *jarawa* are certainly very much too high. In 1907 I spent some weeks on Rutland Island trying to get into touch with the *jarawa* there. At that time there were certainly not more than 50 all told on the island. I was only able to discover one camp, and that had been deserted just before it was discovered, but had not contained a dozen persons. The Rutland Island *jarawa* have been cut off from the other *jarawa* by the spread of the convict Settlement since about 1885. The majority of the *jarawa* now inhabit the interior and western coast of the South Andaman north of Port Blair.

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During the last fifty years the numbers of the Andamanese have been greatly diminished. This has been the result of the European occupation of the islands, and is chiefly due to new diseases that have been introduced amongst them. Syphilis was introduced among the tribes of the South Andaman about 1870, and this has now spread among all the Great Andaman tribes (that is, excluding the hostile *jarawa*). A large number of natives are infected, and the disease is responsible directly and indirectly for a considerable increase in the death-rate. In March, 1877, an epidemic of measles broke out among the Andamanese, introduced with a batch of convicts from Madras, and spread rapidly from one end of the Great Andaman to the other. In six weeks 51 out of 184 cases treated in hospital proved fatal. It is almost certain that the proportion of deaths was much greater in the case of those, the vast majority, to whom no medical aid could be given. A writer on the Andamans[1] has

[1] Portman, M. V., *A History of Our Relations with the Andamanese*, Calcutta, 1899.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

two neighbouring languages. A man of the *Aka-Jeru* tribe could understand without any great difficulty a man speaking *Aka-Bo*. On the other hand many of the languages included two or even more distinct dialects. In the *Akar-Bale* tribe there were two dialects, one in the southern half of the Archipelago, which was allied to *Aka-Bea*, and the other in the northern half, showing affinities with *A-Pučikwar*. Even in such a small tribe as the *Aka-Čari* it would seem that there were differences of dialect. Thus, even from the point of view of language, the tribe was not entirely homogeneous.

Leaving aside the *Aka-Bea*, the average extent of territory occupied by a tribe was about 165 square miles. Of the nine tribes the largest, as regards area, was the *Aka-Kede*, with over 300 square miles, while the smallest was probably the *Aka-Čari*, with less than 100 square miles. Save in the case of the *Akar-Bale* tribe, which occupied the islands of Ritchie's Archipelago, it is difficult to find any marked geographical features that might be supposed to have determined the extent and the boundaries of the different tribes.

The *Aka-Bea* tribe was in an abnormal position as there was no recognized boundary between them and the *Jarawa*. Together, these two divisions of the Andamanese occupied an area of about 600 square miles. The *Aka-Bea* seem to have kept more to the coast while the *Jarawa* occupied the interior of the South Andaman and Rutland Island.

If the estimate previously given[1] of the former population of the islands be correct, the nine tribes (leaving aside the *Aka-Bea*) would have formerly contained about 3750 persons of all ages. At the present time the four tribes of the North Andaman number altogether about 400, of whom about 100 or less are children. The other six tribes taken together (including the almost extinct *Aka-Bea*) number about 200, of whom not more than 30 are children. Mr Man estimated the numbers of the *Aka-Bea* tribe (called by him *Bojig-giji-da*) in 1882 at about 400, and supposes them to have numbered about 1000 in 1858. In 1901 that tribe consisted of only 37 persons.

[1] Page 18 above.

2: Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

of their kitchen-middens[1] it appears that they must have inhabited these islands, and have remained in much the same state of barbarism for a very considerable period. 172

On the assumption that the members of these tribes lived entirely on the coast, it was till recently believed that the kitchen-middens[1] were always situated close to the sea-shore, and it was even said that the accident of their being found far inland would "indicate that some terrestrial changes in the islands have taken place." The incorrectness of this theory is beyond all question, as we have now ample evidence that not only on the coast, but also in the depth of the jungle, there are permanent encampments throughout the group, where we are assured many of these refuse heaps are to be found bearing traces which testify to the remoteness of their origin.

A change, however, appears to be gradually taking place in respect to the formation of these kitchen-middens, which is accounted for by the fact, that whereas in the olden days they were able to regard the slowly increasing heap with pride as witnessing to the success and skill in hunting and fishing of the community near whose encampment it was situated, nowadays all cause for boasting regarding their achievements is considered at an end in consequence of the material assistance they receive from the dogs we have given them, and the superiority (*sic*) of the weapons they have been able to manufacture from iron obtained from the Homes.

Various estimates have been hazarded as to the probable strength of the aboriginal population; but as no reliable data are procurable it is impossible to speak with any degree of certainty on the subject. From recent observations and the ascertained ravages of certain epidemics it seems hardly likely that the aggregate population of Great Andaman at the present day exceeds 2,000 souls, while the *jārawa*, who inhabit Little Andaman and a few localities in Great Andaman, may perchance number from 1,000 to 1,500 more; amongst these communities the effect of our occupation cannot have had, as yet, the prejudicial influence which has unhappily resulted among the tribes of Great Andaman from contact with alien races, the causes of which, being noticed elsewhere, need not here be particularised, especially as they are chiefly such as have been found to follow 161

[1] Col. (now Gen.) H. Man was the first to open up the kitchen-middens in and near the harbour at Port Blair, and the late M. de Röepstorff subsequently devoted some time to their examination, but it does not appear that he has left any notes as to the results of his investigations; at present all that has been published on this subject is embodied in the late Dr. Stoliczka's paper "Note on the Kjökken-möddings of the Andaman Islands" (*vide* Proc. As. Soc. Bengal, January, 1870).

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

ever in the wake of civilisation to the extermination of the savage race.

In closing this paper it will not, I think, be devoid of interest, even to the general reader, if I append a few particulars regarding Port Blair as the centre of the great Indian penal Settlement.

A glance at the map will show that Port Blair is situated near the south-eastern extremity of Great Andaman, and consists of a fine harbour somewhat *F*-shaped, which extends over seven miles in a south-westerly direction; it contains three islands, Ross, Chatham, and Viper. The first of these, containing an area of about 80 acres, is situated in a commanding position at the mouth of the harbour, and has been the site of the head-quarters of the Settlement since its re-establishment in March, 1858; the number of its residents ranges between 2,000 and 3,000, and includes the majority of the civil and military officers, the European troops, and detachments of native infantry and police; the residue consists chiefly of convicts. The Protestant church, Roman Catholic chapel, and a native Christian chapel are on this island.

The second island, Chatham, contains about 12 acres, and is situated midway between Ross and Viper, being visible to both at the bend of the harbour; its population numbers about 500, and is composed for the most part of hospital patients, convalescents, and convicts, who are employed on the steam saw-mills.

Viper, the third island, is about five miles distant by sea from Ross, from which it is hidden by the intervening hills on the so-called "mainland"; its area is slightly larger than that of Ross, but owing to its configuration is not so well adapted for building purposes; the majority of its inhabitants (usually numbering about 1,600 souls) are hospital patients, convalescents, and chain-gang prisoners, these last being confined in the only jail in the Settlement.

Mount Harriet[1] (about 1,100 feet), regarded as the sanitarium of Port Blair, is situated in a commanding position on the north side of the harbour near Chatham Island, and at the eastern extremity of a range of hills running in a northerly direction; its residents are composed of convalescents and weakly convicts and a party of police; round its base, on the western, eastern, and southern sides, various large clearings have been established, barracks and workshops erected, and cultivation and grazing carried on. Similar and more recent clearings exist between Mount Harriet and Port Mouat, where the narrow isthmus (1½ miles wide) dividing the two harbours, though so far distant

[1] It was at the foot of this hill that the late Earl Mayo, then Viceroy of India, was assassinated (when about to return to the flagship) by an Afridi convict.

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

savage tribes,[1] imagine themselves gifted with superior wisdom, and can hardly be blamed if they endeavour to turn their talents to account by imposing a little on the credulity of their neighbours.

Tribal Distribution.—1. The inhabitants of these islands are divided into at least nine tribes,[2] linguistically distinguished, even if we reckon as one those communities to which I have already alluded under the title of *jărawa-*, among whom it is not improbable further divisions and dialects may eventually be discovered. The conjecture that they are one is merely based on the assertions of the people of South Andaman, and on the circumstance that all the weapons, utensils, huts, &c., of the *jărawa-*, which we have been able to examine, appear to be constructed invariably on the same model, while all such members of the various scattered communities as we have had the opportunity of observing, resemble each other in abstaining from the practice, so general among all the eight Great Andaman tribes, of shaving their heads and tattooing their persons. Still, these outward similarities are manifestly insufficient, affording as they do mere negative evidence, whereas our present knowledge, so tardily acquired, of there being inland communities, called *ē'rem-tâ'ga-*, dwelling in the heart of South and Middle Andaman, who are allied in all respects, save in their mode of life, with the *âryô'to-*, or coast communities of their respective tribes, would seem to justify the belief that hereafter the aborigines of Little Andaman will be found to present not only distinctions of this nature but differences also of dialect, as is the case with the inhabitants of both North and Middle Andaman, which are known to be divided into no less than six tribes.

2. As to the numerical strength of these several tribes it is impossible to speak with any degree of certainty, for, as you are aware, there is no part of the country which is not covered with jungle, more or less impenetrable to any but the aborigines themselves, while their capacity for estimating and expressing numbers is wholly inadequate to assist us in forming any conclusions on the subject. The surmise that the entire group contains about 4,000 souls is based on the calculation that the *.bō'jig-ngī'yi-* tribe with whom we are most intimate do not at the present day exceed 400, though at the time of our advent in 1858, they are believed to have numbered about 1,000.

Topography.—1. The chief geographical landmarks of these islands are :—

1st. *Saddle Peak*, a massive hill rising to the height of

[1] *Vide* Lubbock, "On the Origin of Civilisation," &c., 4th Ed., pp. 250–1.

[2] For the names of the various tribes, and the localities they occupy, the reader is referred to the accompanying map.

Method of Enumeration.—The actual method of enumeration was to select carefully from the Homes and attach to the Census officers the most intelligent of the Andamanese, who had lived there for years and were therefore conversant with Europeans and their ways and had acquired, by direct education or long contact with civilization, habits of restraint and obedience to orders. These men were employed all along the route in tracing the whereabouts of their people and in collecting information about themselves and their families. The information thus collected was carefully sifted, an operation requiring patience and much local knowledge, and entered in tabulated forms specially supplied. These forms showed the places at which information was procured, and the number of men, women, boys and girls, tribe by tribe, found by enquiry to be there. In my opinion this was all that could be reasonably attempted in the circumstances, and I limited the enquiry to this extent on the ground that it was better to attempt to do a little reasonably well than to attempt a Census on a scale that the conditions did not fairly permit.

Officers' Diaries.—Each officer was required to keep a diary and to record therein everything of interest that came under his observation, with the view of taking advantage of the tours to collect all the miscellaneous information that could be acquired in the time available. Maps were also supplied on which officers were required to enter every camp and inhabited place they heard of and especially every Andamanese place-name they ascertained. This last was of value, because to the Andamanese any but their own names for places are unintelligible. The chief results of the enquiries are recorded in the officers' reports attached in Appendix B.

Method of estimating Onges and Jarawas.—As to the two Tribes, Onges and Jarawas, of whom no attempt was made at a direct enumeration, it is necessary to explain the method of arriving at the assumed figures for them. The people best known to us are those of the southern islands of the Great Andaman group, the population of which is now very small from causes that will be hereafter examined. The figures for these tribes (Kede, Juwai, Kol, Bojigyab, Balawa, Bea) were taken as a basis upon which to build up figures for the Onges and Jarawas respectively as being something definite to go upon.

The Onges have not been brought under the influence of the causes that have led to the depopulation of the areas occupied by the Southern Andaman Tribes and are known to be much more numerous. Taking this fact into consideration and also the area of their occupation, it has been assumed that their numbers reach to three times the present totals for the above named Tribes. In dividing up the figures thus arrived at into sexes, there is no particular difficulty as regards adults, though that gives males 11 per cent. in excess of females, but there is much difficulty as regards children. In the present abnormal condition of the Southern Andaman Tribes the children are very few indeed, shown in the Census figures as only 24 per cent. of the adults, and among them, too, the males are shown as being nearly twice as numerous as the females. These are conditions impossible under the normal circumstances of a population maintained without extraneous immigration, and though for the purposes of calculation on a given basis, I allowed the figures to be returned officially for the Onges as under—

Adults.		Children.		Total.
Males.	Females.	Males.	Females.	
303	273	63	33	672

I do not believe the details to correctly represent facts, which among the Onges, presumably still existing under conditions normal to themselves, are more approximately arrived at, I think, on the following lines. Savage populations very quickly reach the limit of increase, that limit depending on their method of gaining a livelihood in the area they occupy. In other words, as long as savages adhere to their habits of life, the population remains stationary after a short period of occupation of a new territory. As regards the Andamans, until lately, as with the Nicobars, the population has, I think, for the above reasons been stationary through all historical times and long before that at very small figures. For reasons given below I should now place the totals for the Onges somewhat higher than has been above arrived at, and I would divide them up nearly

•161 619 equally into adults and children and again nearly equally into sexes with a slight preponderance in favour both of children and females. Say, as under—

ÖNGES.

Adults.		Children.		Total.
Males.	Females.	Males.	Females.	
158	178	178	168	672

The Jarawas, more than probably old Önge emigrants from the Little to the Great Andaman and become separated from the main Tribe, occupy portions of Rutland Island, the interior of part of the South Andaman and of Baratang and all the North Sentinel. The figures for them have been assumed on three distinct bases. Those in the South Andaman and Baratang and those in North Sentinel have each been taken to be as numerous as the enumerated population of the other South Andaman tribes, *i.e.*, as equal in numbers to the Bea, Balawa, Bojigyab and Kol Tribes, and those in Rutland Island, on the same grounds as the Önges, to be three times as numerous as the South Andaman Tribes above named. These assumptions give the following figures :—

JARAWAS.

In South Andaman and Baratang.	In North Sentinel.	In Rutland Island.	Total.
117	117	351	585

As regards the figures thus arrived at, circumstances which have occurred since the Census strongly support their general correctness for the South Andaman and Baratang. Arguing on the same lines as in the case of the Önges, I believe the conditions in the North Sentinel would support about 117 people and not more, and that the figures for Rutland Island are somewhat too highly placed. For reasons given below, it is probable that the Jarawas have been placed about 100 too high and the Önges about 100 too low : the general total for all the Tribes being most likely about right. In reference however to the details of the Jarawas as returned at the Census, *viz.* :—

JARAWAS.

Adults.		Children.		Total.
Males.	Females.	Males.	Females.	
280	210	55	40	585

I feel sure from what has since transpired that the children do somewhat outnumber the adults and the females the males, and I would on the Census returns divide up the Tribe as follows :—

JARAWAS.

Adults.		Children.		Total.
Males.	Females.	Males.	Females.	
126	146	162	151	585

Again, when dividing the above figures up into their three elements, recent expeditions support the figures then reached as regards the South Andaman at any rate, thus : —

JARAWAS.

	Adults.		Children.		Total.
	Males.	Females.	Males.	Females.	
South Andaman and Baratang . .	25	29	32	31	117
North Sentinel .	25	29	32	31	117
Rutland Island . .	76	88	98	89	351
Total .	126	146	162	151	585

This table fully bears out the fact, now locally recognised as probably true on other grounds, that the number of Jarawa fighting men, who have done so much damage in the jungles on the outskirts of the Penal Settlement for so many years past, are very few, probably not more than 30, and that the entire strength of the Tribe in the South Andaman is not more than about 120.

3: Temple G-5 (1901) 1903 AZ2 Andamans AZ2

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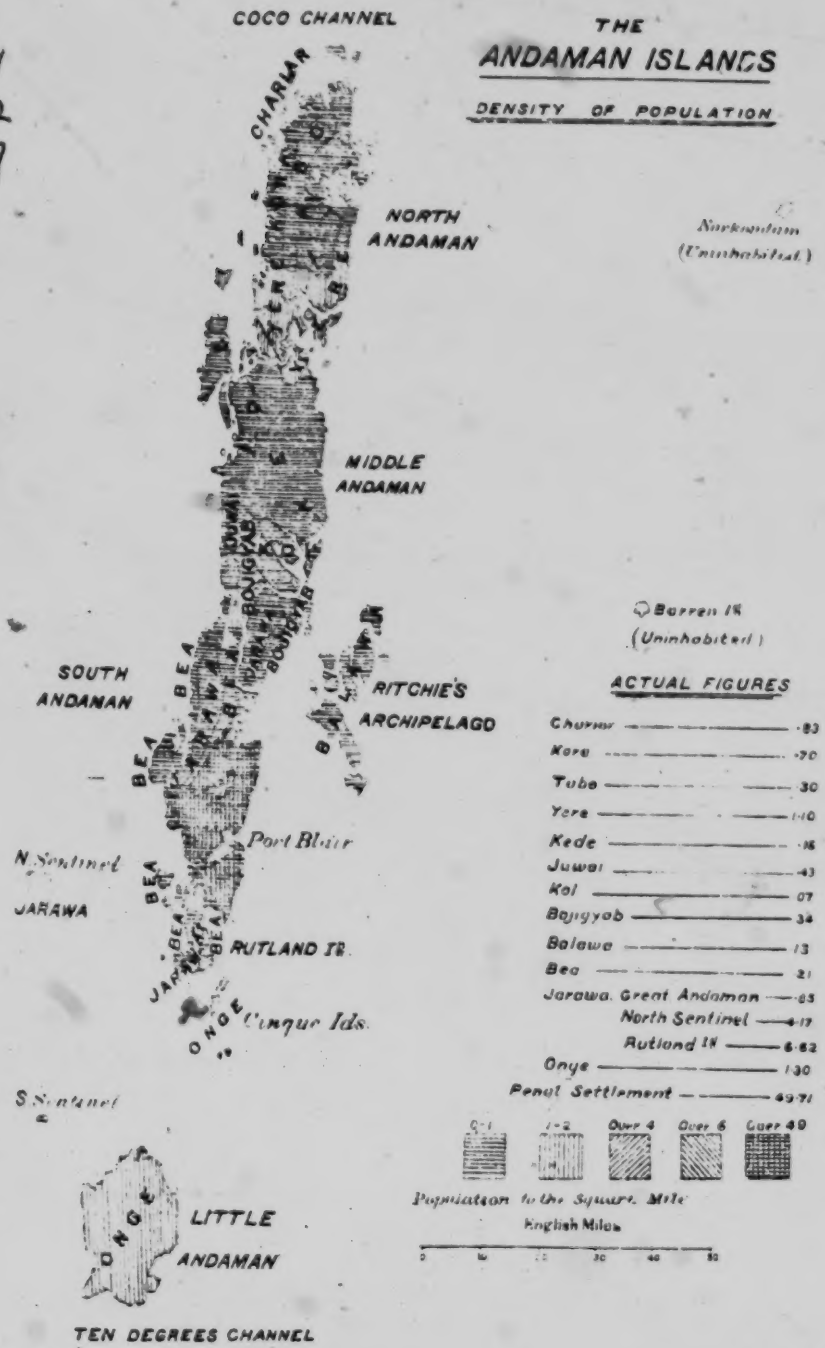

[facing p. 6]

3; Temple G-5 (1901) 1903 AZ2 Andamans AZ2

ANDAMAN ISLANDS.

FIGURES FOR THE ABORIGINES CENSUS, 1901.

Name of Tribe.	Adults.		Children.		Total.	Occupied area in square miles.	Density per square mile.
	Male.	Female.	Male.	Female.			
	No.	No.	No.	No.	No.	No.	
Chăriăr	16	15	6	2	39	47	·83
Kôrâ	31	32	14	19	96	137	·70
Tâbô	15	16	7	10	48	158	·30
Yêre	98	80	26	14	218	198	1·10
Kede	24	30	3	2	59	371	·16
Jûwai	21	19	7	1	48	110	·43
Kôl	6	2	3	...	11	161	·07
Bojigyâb	31	14	2	3	50	148	·34
Balawa	5	10	3	1	19	141	·13
Bêa	14	16	3	4	37	117	·21*
Jarawa	280	210	55	40	585	220	2·66
Ônge	303	273	65	33	672	373	1·80
TOTAL	844	717	192	129	1,882	2,181*	·86

* Excluding occupied area of the Settlement 327 square miles.

In the above table the Jarawas should be divided between the Great Andaman, North Sentinel and Rutland Island. Thus divided, the special table for them is as under :—

JARAWAS.

	Occupied area in square miles.	Population.	Density per square mile.
In Great Andaman	139	117	0·85
In North Sentinel	28	117	4·17
In Rutland Island	53	351	6·62

The density figure thus arrived at is, I think, about right for the Great Andaman and I am not prepared to say that it is far wrong for the North Sentinel, but it is probably a good deal too high for Rutland Island, *i.e.*, it would appear from this argument that the whole population of the Jarawas have been placed at too high a figure.

It will be noted that the above figures give a density of population among the aborigines of less than one per square mile, *not* an unlikely fact. Commenting generally on these returns I should say that the figures for the Kede, Juwai, Kol, Bojigyab, Balawa and Bea tribes are right; so much is known about them that statements of the people as to themselves are not difficult to check. But I think it likely that the Chariar children are understated. I am not prepared to be positive as to this, however, as this Tribe, too, is well known and understood. The Yere children are probably much understated, though from what is known of this Tribe it is likely that the adults are greatly in excess of the children.

I was present when in 1900 the Kora were discovered, or to speak more accurately differentiated. They had been previously well known, themselves and their encampments, but had been considered to belong to the Chariar. The discovery as to the true facts—that they were a separate Tribe with a territory and language of their own—so late as 1900 is an example of the difficulty in procuring accurate information from such primitive savages as the Andamanese. It mattered nothing to them that Kora men and women had been to the Home at Port Blair and had been classed as Chariar. All they thought of the matter was that the sahibs held them to be Chariar, but that they and all the Andamanese knew better! In this case I think it likely that a similar error has been made as regards the children as in the case of the Yere Tribe.

In regard to the Tabo of the interior of the North Andaman, whose existence was unsuspected by us until the Census, the figures given must be taken with some caution, despite the native explanation of the cause of the destruction of

3: Temple G-5 (1901) 1903 AZ2 Andamans AZ2

162 619 the Tribe, that they killed each other off in consequence of the introduction of contagious disease amongst them by the Chariar or Kora Tribes. It is somewhat difficult to believe that even a savage Tribe would actually kill off the sick to such an extent as to reduce themselves to half a dozen families or hunting camps. Even then the children would not be affected by the process and should in such case be much more numerous than the adults, but they are recorded as being in a minority of nearly 55 %. It is probable that both the figures for the adults and the children are in this case understated.

Criticisms on the figures for Onges and Jarawas have already been made.

Taken all round, however, the totals for the whole of the Andamans are not likely on the above grounds to be very far wrong and to my mind an estimate of 2,000 is about correct for the existing population of this primeval and most interesting race. At the next Census it will possibly be practicable to arrive at more accurate figures in the light of the present experience by carefully considering how the defects noticed on this occasion can be remedied.

161 162 619 **Former Population.**—It has been well known for years past that the Andamanese population was even a generation ago far more numerous than it is now and proceeding on the general principles followed in the remarks above made, it seems to me that a fairly accurate estimate of the old normal population can be arrived at. The principles governing the estimate would be—

(1) the population has always been stationary,

(2) the population has been limited by habits as to food production and by the area of productive occupation,

(3) the relative size of the Tribes as gauged by their present strength combined with exposure to devastating contagious or infectious diseases,

(4) the capacity of each Tribe to hold its own with neighbouring Tribes.

On these grounds I estimate the combined Onge-Jarawa Tribe as having been always of its present estimated strength and the other Tribes as under, keeping to the further principle that the adults and children have always been about equal and that the sexes also have been about equal: preponderance in favour of women over men and of male over female children.

ANDAMAN ISLANDS.

ESTIMATES OF THE OLD NORMAL POPULATION.

Name of Tribe.	Adults.		Children.		Total.	Occupied area in square miles.	Density per square mile.
	Male.	Female.	Male.	Female.			
Châriâr	20	25	30	25	100	47	2·13
Kôrâ	105	120	140	135	500	137	3·65
Tâbô	40	50	60	50	200	158	1·27
Yêre	150	165	200	185	700	198	3·50
Kede	105	120	140	135	500	371	1·35
Jûwai	60	75	90	75	300	110	2·73
Kôl	20	25	30	25	100	161	0·62
Bojigyâb	60	75	90	75	300	148	2·03
Balawa	60	75	90	75	300	141	2·12
Bêa	105	120	140	135	500	444 *	1·13
Jarawa	130	140	170	160	600	220 †	2·73
Onge	150	165	200	185	700	373	1·88
	1,005	1,155	1,380	1,260	4,800	2,503	1·91

Males—2,385 Females—2,415 = Total 4,800.

Adults—2,160 Children—2,640 = Total 4,800.

* Including 327 square miles now occupied by the Penal Settlement.

† The Jarawa density being divided up as per foot-note to paragraph thus:—

(·86) Great Andaman.
(·17) North Sentinel.
(·65) Rutland.

3: Temple G-5 (1901) 1903 AZ2 Andamans AZ2

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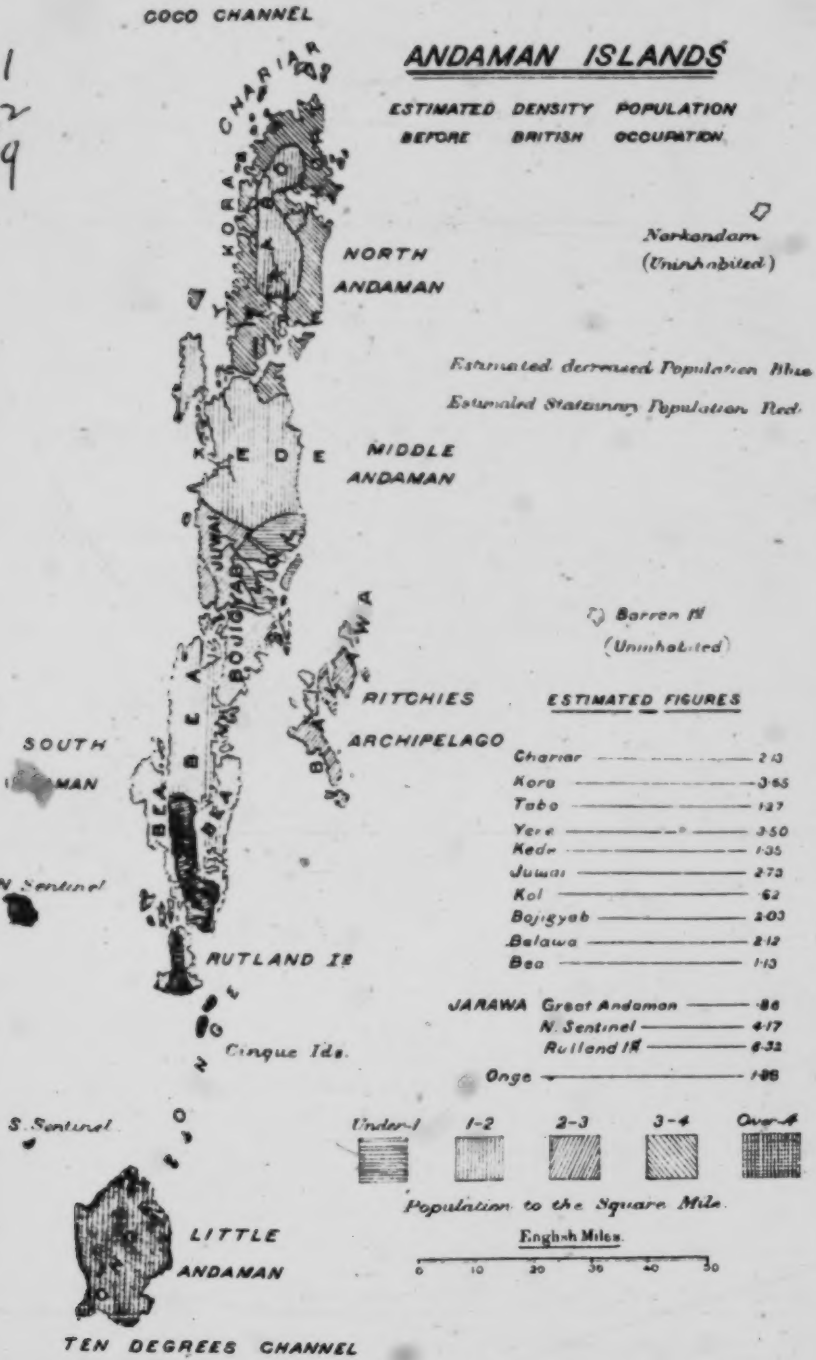

[facing p. 8]

3: Temple G-5 (1901) 1903 AZ2 Andamans AZ2

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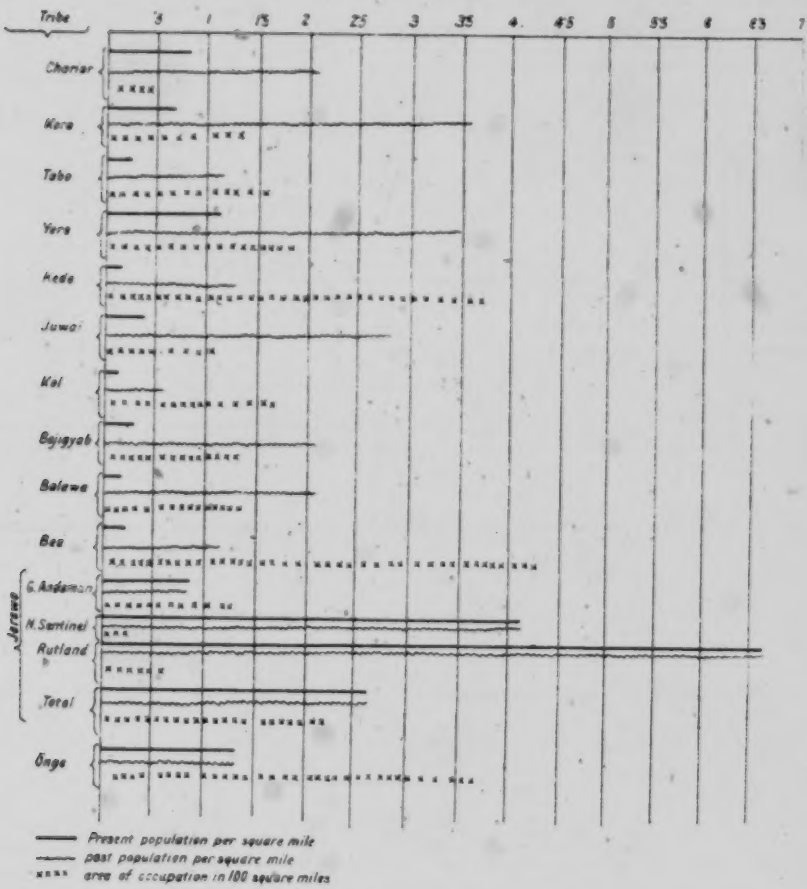
I feel pretty sure that the indigenous population of the Andaman Islands was at no time higher than 5,000 and that it was for many centuries stationary. The density figures also work out to about two to the square mile and that, too, I think a reasonable figure to adopt for the old indigenous population before contact with Europeans.

Diagram of Past and Present Density.—Proceeding to put the conjectures arrived at above to the further test of a diagram illustrating the present and past assumed density of the Andamanese Tribes compared with the area actually occupied by each Tribe, the following facts are arrived at.

DIAGRAM ILLUSTRATING PRESENT AND PAST ASSUMED DENSITY OF THE POPULATION OF THE ANDAMANESE TRIBES WITH AREA OCCUPIED BY EACH.



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From this diagram it becomes pretty evident that the Jarawa population for Rutland Island has been assumed at too high a figure, both for the past and present time. At the same time I think that it is equally probable that the population of the Önges has been underestimated. Taking all the calculations and known facts into consideration, my own opinion is that the assumptions for the Andaman population as a whole, both for the past and the present are probably near the truth, but that we should decrease the Jarawa estimate for Rutland Island (and to that extent the whole Jarawa population) by 100, and increase the Önge estimate by 100.

Method of arriving at Former Density.—Portman, *History of our relations with the Andamanese*, Volume I, page 16, gives the following reasons for holding the Andamanese population to have been formerly stationary:—

"When we consider that some Andamanese have no children, very few have more than three, the majority of the children die in infancy, and the grown-up Andamanese revenges the slightest injury to his person or property or even a fancied insult by a murder and also that the Tribes were continually at feud with each other, I think we may say the above estimated population (his estimate is 8,000) to be the average for many centuries past."

This is an overstatement, as in the first place it is necessary in a stationary population for each couple to produce on an average two children, who grow up and produce again in their turn, and in the next place, though an Andamanese will murder on, to us, extremely slight provocation, he is not a murderous variety of mankind and in tribal "wars" the bloodshed at each collision is very small indeed. In the next place, as Portman himself observes, the average number of children to a married woman was three, while instances of seven and eight children of one mother have been recorded. The statement is however an interesting one, as an observation on these primitive savages and their ways and as indicating the causes for the population being kept stationary.

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The Kitchen-Middens.—Portman also points out (*op. cit.*, p. 17) that an estimate of the old population can be arrived at from locating and enumerating the existing kitchen-middens of the Andamanese, on the assumptions that each midden represents the head-quarters of a Sept of 30 people and that apparently each Sept, owing to the habits of the people, would require four to five such head-quarters. A population of 5,000 would therefore require, say, 600 middens, *i.e.*, there should be a midden to every four square miles of territory.

The value of the kitchen-midden argument comes out thus:—(1) The size, 50 feet diameter usually, does not permit more than 30 people to live on it; (2) change of head-quarters is frequently necessary owing to (*a*) monsoons, (*b*) exhaustion of food in the neighbourhood, (*c*) nomadic instincts, (*d*) stench from discarded food thrown around. As a matter of practice the Andamanese do not return for three months after they have left a midden, nor for about a year after a death in one, and occasionally they abandon a midden for many years, and cannot occupy one for more than a few weeks at a time from the stench about it. These considerations fix four as the smallest number of middens per 30 people.

The middens also beyond all doubt prove that the Andamanese are now as they were an exceedingly long time ago. There are but few "newer" middens, and the older ones show great age: newness and age being gauged by height. The antiquity of the old middens is proved by the fossil shells at the base. Now, except that certain shell-fish have been fashionable at one period and certain others at another, the kitchen-middens show that the Andamanese finds his food to-day as he did in the days when the now fossilised shells contained food for him. At the base of the middens are found the same refuse and the same pottery as we find shown on the surface to-day.

Here then we have a people unaltered in habits from primeval time and whose numbers, if these premises be correct, we should be able to estimate from existing data, as they must have been stationary through all time.

The questions on this argument really are therefore:—(1) how many middens are there? (2) where are they? To these questions it is worth while obtaining answers at the next Census or even as opportunity occurs, as the answers will either upset the theory or afford an approximate estimate of the old Andamanese population and of the strength of each tribe.

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Future Prospects of the Race.—It is now 26 years since I first became acquainted with the Andamanese, and I was present amongst them in one of the great devastating outbreaks of infectious disease (measles introduced by convicts from Madras) in 1877, and I personally know how much more numerous they were then than now. The one sad result of the Census has been to demonstrate beyond all doubt, what most local officials suspected and some asserted, that infectious and contagious diseases, the result of contact with an advanced civilisation, are wiping out the Andamanese: at any rate the friendly sections of them. With a population so diminished in one generation and a birth-rate so inadequate, it is obviously impossible, unless the people have reached or are about to reach that point of saturation with these diseases which is also the point of immunity and recovery from their effects, for the race to last out much longer. Excluding the Onge-Jarawas, all the other tribes now number, on any reasoned calculation, not more than 700, of which some 250 belong to one Tribe, the Yere, out of an estimated total of 3,500 only a generation ago, while the children cannot in any case be much more than 25 per cent. of the adults. On these figures, in two more generations, *i.e.*, in probably less than 60 years, even if undisturbed and unmolested by the Jarawas ever-increasing in relative strength, the friendly Tribes must die out. A century must be taken as the extreme limit of a forecast of their existence, unless of course the law of saturation with disease to the point of immunity comes into play.

It also seems not difficult to foresee that it is possible that in a short time the Great Andaman will be occupied by the Penal Settlement and the Jarawas only, with a chance, in the case of the latter becoming friendly and losing their exclusive bearing, that they too will succumb to a rapid disappearance, through what may be called the natural action of infectious and contagious disease, not necessarily carried to them by the civilised alien, but more probably, as past experience shows, by diseased members of the remnants of the "friendly" Tribes captured in collisions with them.

There is nothing new in the disastrous effect of infectious or contagious disease on savages when introduced among them for the first time. It seems to be a process of nature not to be seriously checked by administrative measures. From the very first instructions of the Marquess Wellesley to Archibald Blair in 1789 to the existing practice in dealing with the Andamanese, there has never been any change in the general policy maintained towards the aborigines of the islands. They have been treated uniformly with kindness and consideration. From the first recorded hostile brush with them in 1787 to the operations ending with the gallant death of Mr. P. Vaux on 24th February 1902, nothing more has ever been done than was necessary to prevent murderous raiding into the lands under active occupation by ourselves. It is disease introduced by the carelessness and callousness of civilised individuals in the first instance and spread broadcast amongst the savages by their own ignorance in the next place that has worn down their actual numbers to one-fifth of the former total in one generation and has apparently now rendered the union of the sexes infructuous in three-fourths of the cases.

3: Temple G-5 (1901) 1903 AZ2 Andamans AZ2

APPENDIX C.

CENSUS OF INDIA, 1901.—FIRST TOTALS.

ANDAMAN AND NICOBAR ISLANDS.

Chief Commissioner.—LIEUTENANT-COLONEL R. C. TEMPLE, C.I.E.

Census year.	Population.			Variation since preceding Census (+) or (−).	
	Males.	Females.	Total.	Number.	Per cent.
1901	15,581	8,918	24,499	+8,890	+56·95
1891	13,376	2,234	15,609	+ 981	+ 6·71

The increase in the population is due to the inclusion of the aborigines of the islands, now enumerated for the first time under the admirable arrangements made by Colonel Temple. The results of this Census, which was conducted by special parties of the Andamans officials at some risk to themselves, are shown in the tables below, the Andamanese being classified by the recognised tribes, and the Nicobarese by the dialects spoken on different islands or groups of islands. The number of children among the Andamanese and the Southern Nicobarese is probably understated. The Census operations have brought to light a new tribe, the Tâbô of North Andaman, and have proved the recently discovered Kôrâ Tribe to be comparatively numerous. The Census officers were set upon at Port Campbell by the implacably hostile Jarawas of South Andaman, and only saved themselves by firing on their assailants, one Jarawa being killed. In explanation of the small numbers of the newly discovered Tâbô Tribe, the Census party were informed that when a contagious disease was recently introduced among the Tâbôs by the Châriâr or Kôrâ Tribes of the coast they proceeded to kill off all those attacked until very few of the tribe were left.

ANDAMANESE.

Name of Tribe.	Adults.		Children.		Total.	
	Male.	Female.	Male.	Female.		
	No.	No.	No.	No.	No.	
Châriâr . .	14	15	6	2	80	
Kôrâ . .	31	32	14	19	96	Lately discovered.
Tâbô . .	15	16	7	10	48	Hitherto unknown.
Yêre . .	98	80	26	14	213	
Kede . .	24	30	3	2	59	
Jôwai . .	21	19	7	1	48	
Kôl . .	6	2	3	...	11	
Bojigyâb . .	31	14	2	3	50	
Bulawa . .	5	10	3	1	19	
Bêa . .	14	16	2	4	37	
Jarawa . .	280	210	55	40	585	
Ongo . .	303	273	63	33	672	
Total . .	841	717	192	129	1,882	

NICOBARESE.

Dialect.	Adults.		Children.		Total.
	Male.	Female.	Male.	Female.	
	No.	No.	No.	No.	No.
Car Nicobar .	1,126	999	704	662	3,491
Chowra . .	172	176	100	72	532
Teressa . .	208	190	174	130	702
Central . .	409	398	182	136	1,095
Southern .	81	73	15	20	192
Shom Pen .	168	140	24	16	348
	2,164	1,976	1,172	996	6,510
Foreign traders	201	...	...	...	201
Total .	2,365	1,976	1,172	996	6,511

NOTE.—The dialects of Car Nicobar and Chowra are spoken on those Islands only: that of Teressa on Teressa and Bompoka: the Central Dialect on Camorta, Trinkat, Nancowry and Katchall: the Southern Dialect on Pulu Milu, Little Nicobar, Condul and Great Nicobar (East): the Shom Pen in the interior of Great Nicobar.

H. H. RISLEY.

3: Temple G-5 (1901) 1903 AZ2 Andamans AZ2

APPENDIX D.

List of places visited by the Census Party.

English Name.	Andamanese Name.
Kyd Island.	Dura-tâng.
Colebrooke Island S. Bay.	Pâr-l'on-tâ.
" " N. Coast.	Târa-châlnga.
Havelock Island.	Pâlnga-l'âr-mûgu-drema.
" on N. W. Coast of	Pulu-l'untâ.
" Strait between Sir W. Peel and	Tadma Jûru.
John Lawrence Island.	Parkit-drema.
Kwangtung Strait.	Gereng-l'âar.
Outram Harbour.	Târ-mûgu.
Bacon Bay.	Târa-chiro.
Stewart Sound.	Miriti-rê-pong.
Austin Strait.	Pôreng-chiro.
Camp Bay.	Lân-tâche.
Cadell Point (W. Bay).	Chaka-mit-koito.
" " (N. Bay).	Tâ-burongo.
Lâmia Bay, S. extremity of	Rengo-to-tîa.
Port Cornwallis.	Thlolo-tong.
" " Chatham Island.	Tôbi-chiro.
Turtle Island.	Koto-par.
Cadell Bay.	Tôbi-chirah.
Landfall Island.	Tau-tâ-mîtu.
West Island.	Karang-mâo.
Whitecliff Island.	Tar-boro.
Thornhill Island.	Bâ-pong.
Reef Island.	Ti-kô-dung.
" " N. E. Encampment.	Tauno-tât.
Paget "	Kârate-tât-chiro.
Casuarina Bay.	Tôrop-tot-chôto.
" " N. E. Encampment.	Tôbi-chiro.
North Reef Island.	Ina-ta-rê-jôle.
Pembroke Bay W. Coast.	Rengo-l'an-tâ.
Interview Island S. Encampment.	Karang-to'ng-tâ-chiro. Lêwrê-l'on-tâ.
Kwangtung Harbour.	Kuro-pông.
Port Campbell.	Târa-châng.
" Mount, "Home" at.	Gereng-l-thachâti-jûru.
Cinque Island.	Jertîa.
Little Andaman.	Wilima-târa.

Statement of the detailed population of the Andaman Islands.

Name of Tribe.		Adults.		Children.		Total.
		Male.	Female.	Male.	Female.	
Bâa	*seen*	14	12	3	3	37
"	*not seen*	...	4	...	1	
Balawa	*seen*	3	7	1	1	19
"	*not seen*	2	3	2	...	
Bojigyâb	*seen*	17	6	2	...	50
"	*not seen*	14	8	...	3	
Jêwai	*seen*	13	14	3	...	46
"	*not seen*	8	5	4	1	
Kôl	*seen*	2	...	...	...	11
"	*not seen*	4	2	3	...	
Kede	*seen*	21	21	3	2	59
"	*not seen*	3	9	...	...	
Yêre	*seen*	76	57	21	8	218
"	*not seen*	22	23	5	6	
Tabô	*seen*	2	...	...	...	48
"	*not seen—estimated*	13	16	7	10	
Kôrâ	*seen*	21	20	8	15	96
"	*not seen*	10	12	6	4	
Chârâr	*seen*	18	15	6	2	39
"	*not seen*	...	...	...	...	
Önge	*estimated*	300	273	62	33	672
Jarawa	*estimated*	280	210	55	40	885
	Total	844	717	193	129	1,882

3: Temple G-5 (1901) 1903 AZ2 Andamans AZ2

APPEN

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Tabular Statement showing the present numbers

Serial No. of plate	Where found	Tribal Territory	Bea.				Balawa.				Bojigyab.				Juwai.				Kol.				Ka	
			Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.	
			M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
1	Port Blair Bonnes	Bea	11	10	...	2	2	5	1	1	5	...	...	...	6	5	...	...	2	...	...	...	11	9
	Duncking Home	"	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
2	Hill	Balawa	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3	Kwangmang Harbour	Bojigyab	1	1	1	1	...	1	...	...	9	6	2	...	...	...	...	...	...	...	...	...	...	...
	Homfrey Strait	"	...	2	...	...	...	1	1	...	4	2	...	2	...	...	...	...	...	...	...	...	...	...
	Colebrooke Island	"	...	...	...	...	1	...	1	...	2	1	...	...	...	2	1	...	...	...	...	...	...	...
	Lthawi-lawai	"	1	1	1	...	1	1	...	...	...	...	...	...	6	7	2	...	...	...	...	...	6	5
		"	...	1	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4	Pil-bitaga (in Bo-rain Jig)	Jibai	...	...	...	...	...	...	...	...	1	2	...	1	2	...	...	...	...	...	...	...	...	...
	Ringa-bitaga (in Bo-rain Jig)	"	...	...	...	...	...	...	...	...	...	...	...	...	3	1	2	...	...	...	...	...	...	2
	Tilo-bainbo	"	...	...	...	...	...	...	...	...	...	...	...	...	2	1	1	1	...	...	...	...	...	2
5	Tirtibi	Kol	...	1	...	...	...	1	...	...	5	2	...	...	...	1	...	...	...	...	...	...	...	...
	Long Island	"	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	2	2	2	...	...	1
	Birka-chiang (in Tirtibi Jig)	"	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...
	Near Interview Island	Kede	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6	At Interview Island		...	...	...	...	...	...	...	...	...	...	...	...	1	2	1	...	...	...	...	...	6	5
	Hmoj-lar-tet (near Bengal)	"	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	1
	Bentri-to-dak (Cuthbert Bay)	"	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	2
7	Bacon Bay	Yere	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Austin Strait	"	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Camp Bay (Stewart Sound)	"	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Various spots	"	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
	Lamia Bay	"	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Pembroke Bay	"	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
	North Reef Island	"	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8	Hill	Tabi	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Port Cornwallis	Kiwi	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Ti-ka-dang (N. E. of North Andaman)	"	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10	Pagoi Island	Chiriyat	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		"	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		Total (men)	14	15	3	3	3	7	3	1	17	6	2	...	13	14	3	...	2	...	...	...	21	21
		Total (not men)	...	4	...	1	2	3	2	...	14	8	...	2	6	7	4	1	4	2	3	...	3	9
	Grand Total		14	19	3	4	5	10	5	1	31	14	2	3	21	19	7	1	6	2	3	...	20	30

DIX E.

in each tribe as ascertained by the Census.

DE.		YERE.				TABO.				KORA.				CHARIAR.				ÖRES.				JARAWA.				TOTAL.			
Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.		Adults.		Children.	
M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
—	—	10	9	4	4	1	—	—	—	1	—	—	—	2	2	2	—	—	—	—	—	—	—	—	—	20	47	7	7
1	—	6	5	3	—	1	—	—	—	—	—	—	1	—	1	1	1	—	—	—	—	—	—	—	—	9	7	6	3
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10	9	3	1
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	4	5	1	2
—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	4	4	3	—
—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	13	14	3	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	1
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	2	—	1
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	3	3	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	2	1	1
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6	5	—	—
—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	5	3	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	1	—
—	—	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	2	—	—
2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	7	7	3	2
—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	3	—	—
—	—	2	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	3	—	1
—	—	13	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	13	1	1	—
—	—	3	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	3	3	—
—	—	16	13	6	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	16	13	6	3
—	—	20	20	5	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	20	20	5	5
—	—	1	—	—	—	—	—	—	—	3	4	—	2	—	—	—	—	—	—	—	—	—	—	—	—	4	4	—	2
—	—	10	8	1	—	—	—	—	—	—	—	—	—	3	3	3	—	—	—	—	—	—	—	—	—	13	11	3	—
—	—	5	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5	5	3	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	5	4	—	3	—	—	—	—	—	—	—	—	—	—	—	—	5	4	—	3
—	—	—	—	—	—	—	—	—	—	2	1	1	3	1	3	—	—	—	—	—	—	—	—	—	—	3	3	1	2
—	—	2	3	1	1	—	—	—	—	10	11	7	7	4	1	1	1	—	—	—	—	—	—	—	—	16	17	9	9
—	—	—	—	—	—	—	—	—	—	10	12	6	4	—	—	—	—	—	—	—	—	—	—	—	—	10	12	6	4
3	3	70	57	21	8	2	—	—	—	21	20	8	15	16	15	6	3	—	—	—	—	—	—	—	—	135	133	47	31
—	—	22	23	5	6	—	—	—	—	10	12	6	4	—	—	—	—	—	—	—	—	—	—	—	—	32	39	20	15
3	3	92	80	26	14	2	—	—	—	31	32	14	19	16	15	6	3	—	—	—	—	—	—	—	—	167	172	67	46
																										466		113	
																										579			

[p. 29]

3: Temple G-5 (1901) 1903 AZ2 Andamans AZ2

APPENDIX F.

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Table of Census Results by Tribes.

Serial No.	Tribe.	Adults.		Children.		Total.	At Port Blair and Duratang Homes.	Adults.		Children.		Total.	Tribe.	Grand Total. Adults.		Children.		Total
		M.	F.	M.	F.			M.	F.	M.	F.			M.	F.	M.	F.	
	Bea	2	3	2	1	7	Port Blair	11	10	...	3	29	Bea	14	13	3	3	33
	"	...	4	...	1	5	Duratang	1	—	1	...	2	"	...	4	...	1	5
	Bolawa	1	2	...	...	3	Port Blair	3	3	1	1	9	Bolawa	3	7	1	1	12
	"	2	3	2	...	7	Duratang	...	...	...	...	...	"	2	3	2	...	7
	Bojigyab	9	6	2	...	17	Port Blair	8	...	...	...	8	Bojigyab	17	6	2	...	25
	"	14	9	...	2	25	Duratang	...	...	...	...	...	"	14	9	...	2	25
	Jbwai	7	9	3	...	19	Port Blair	6	5	...	...	11	Jbwai	13	14	3	...	30
	"	9	5	4	1	19	Duratang	...	...	...	...	...	"	9	5	4	1	19
	Kol	...	...	...	...	...	Port Blair	2	...	...	...	2	Kol	2	...	...	...	2
	"	4	3	2	...	9	Duratang	...	...	...	...	...	"	4	3	2	...	9
	Kede	10	11	3	3	25	Port Blair	11	9	...	...	20	Kede	21	21	3	3	47
	"	3	3	...	...	17	Duratang	...	1	1	...	2	"	3	3	...	...	23
	Tbe	33	48	14	4	113	Port Blair	13	9	4	4	35	Tbe	76	57	21	8	162
	"	22	22	5	6	50	Duratang	6	5	3	...	14	"	29	29	8	6	64
	Tabb	...	...	...	...	...	Port Blair	1	...	...	...	1	Tabb	1	...	...	...	1
	"	...	...	...	...	...	Duratang	1	...	...	...	1	"	...	...	...	...	...
	Kbwi	20	20	3	14	61	Port Blair	1	...	...	...	1	Kbwi	21	20	3	15	64
	"	20	12	6	4	42	Duratang	...	...	...	1	1	"	20	12	6	4	22
	Chariar	7	5	3	1	16	Port Blair	9	9	2	...	20	Chariar	16	15	6	2	39
	"	...	...	...	...	...	Duratang	...	1	1	1	3	"	...	...	...	...	...
	Total	165	96	54	33	352	Port Blair	69	57	7	7	130		183	132	47	31	415
		62	67	30	15	164	Duratang	8	7	6	2	23		62	67	30	15	164
		171	104	84	37	436		77	84	13	9	183		245	218	67	46	579

Italic figures refer to the numbers in each tribe not seen by the Census officers on account of their being at distant encampments, positive information regarding the numbers being furnished by those best acquainted with the facts.

4: Guha E-5 (1948-1949)1953 AZ2 Andamans AZ2

Report of a Survey of the Inhabitants of the Andaman and Nicobar Islands during 1948-49

By

B. S. Guha

Director, Department of Anthropology

About the end of the year 1946, Mr H. J. Stooks, Deputy Secretary to the Ministry of Home Affairs, consulted me with regard to proposals made by Sri A. V. Thakkar of the Bharatiya Adim Jati Sevak Sangh for undertaking work for the amelioration of the conditions of the inhabitants of the Andaman and Nicobar Islands on the same lines as the Sangh has been doing among the Bhils and other tribes of Central India. The problem of the Aborigines of the Andaman Islands, however, is not the same as that of the other primitive tribes of India. These people are some of the most ancient remnants of the human race still surviving in any part of the world, who had been very little affected from contact with other people and subsist principally on fishing and hunting. The need among them is not so much the spread of education and social uplift as the arrest of the decline in population which has been most alarming. Since the establishment of the Penal Settlement at Port Blair in 1858, the condition of the "Friendly Tribes" among these inhabitants have been most distressing. Due in the beginning to armed encounters with the forces of the Government, and also as a result of ravages from diseases like tuberculosis and syphilis contracted from Indian convicts, there has been a continuous decline in the Andamanese population. From an estimated figure of about 10,000 people in 1779 the tribe has been reduced to only 70 in 1931, and at the time of our visit there were probably not more than 37 individuals still living. Whether it will be possible to save the Andamanese from the fate of the Tasmanians whose last surviving representative passed away about 1770 is extremely doubtful.

The hostile branch of the Andamanese tribes known as the Jarawa-Onge-Sentinelese group, fortunately has been spared the fate of their more "friendly" kinsmen, and as a result of implacable hostility and comparative isolation have survived to a much larger extent. In the western forest belts of Middle and South Andamans, the Little Andaman, and the North Sentinel Islands they have resisted all intrusions from outsiders and were known to have lived in these places comparatively unmolested. No accurate census of these tribes however, was ever taken, but from estimates made by people who had some knowledge of the tribes, it does not seem possible that the total strength of these people could be more than a few hundred souls altogether before the last war. What has happened since and how far these people, specially the Jarawas, have suffered from Japanese occupation cannot accurately be determined. It is known that there had been some bombing by the Japanese in the Jarawa tract, but whether any Jarawa was killed is not known. I, therefore, suggested to Mr Stooks that an anthropological survey of the Islands was essential and a probable estimate of the surviving settlements of the population made before the question of any social welfare work can be

Contd. overleaf

[129] considered. I promised the full collaboration of this Department for undertaking such a survey. It was at first planned to take a fully equipped scientific party for a period of at least six months with headquarters at Port Blair, members of which could pay short visits to the different Islands where the Andamanese tribes were known to have lived. The Ministry of Home Affairs agreed to the proposal and expressed their willingness to place a trawler at our disposal for visiting the outlying islands as no other means of transport existed. Negotiations were taken up for securing the services of Mr Crawley of the B. N. Railway to accompany the party as guide and adviser for he was one of the few who had a direct knowledge of the Jarawa area. With Mr. Duncan of the same Railway, both of whom were landed in the Jarawa territory by British submarines during the last War he spent nearly 6 months in that tract. Although Mr Crawley was very willing to accompany our party it was not found possible in the end to secure his services as the B. N. Railway could not spare him. What is still more unfortunate was that the R. I. N. could not spare any trawler. The prevalence of polio or infantile paralysis in an [164] epidemic form in the Nicobar Islands at the time made it impossible to include them in our itinerary. Lastly, the Chief Commissioner of the Andaman and Nicobar Islands informed us that owing to great demands on residential accommodation at Port Blair it would be difficult for him to find enough living quarters for our party. He suggested that a smaller party might be sent instead, for making exploratory surveys only.

Accordingly, the original plan had to be modified and a party consisting of myself, Mr S. S. Sarkar, who had then just joined the Department, 3 scientific assistants and 3 attendants left for the Islands on board the 'S. S. Maharaja' on February 17, 1948, reaching Port Blair on the 20th. The Chief Commissioner, Mr S. Majid, I.C.S., met us at the quay and arranged for our stay at the Guest House facing the harbour. He was an exceedingly well-informed and kind gentleman and promised to give us all facilities in our work. We [121] discussed the various questions concerning the Andamanese population and he agreed with me that the most pressing need was to collect correct statistics regarding the strength and distribution of the so-called hostile tribes. For very little can be done now to save the Andamanese proper who have paid for their friendliness by being driven to the verge of extinction and it is now a question of time before they would completely disappear. At the present [161] moment the surviving remnants of this group numbering about 37 have been collected and settled in the Neil and Havelock Islands. In consultation with [122] Mr Majid the plan of making the preliminary reconnaissance was fixed. It was agreed that I, and as many of my party as could be accommodated in the Port Blair harbour launch 'Molly', which Mr Majid by arrangements with the harbour authorities found it possible to place at our disposal for about a week, would leave for Little Andaman to survey the eastern coast of the Island in search of the Onge settlements, as far as this was practicable within this short time. Accordingly we left Port Blair on the 23rd February at 7-30 in the morning on board the motor launch 'Molly'; myself, Messrs S. S. Sarkar, S. Banerjee, R. De and Ramkassis forming the members of our party.

5: Sarkar D-5 (1948) 1953 AZ2 Andamans AZ2 Nicobars AZ1

A 119 143 582

Owing to linguistic difficulties it was not possible to find out the relationships in the majority of cases. It is, however, evident that inbreeding must be very high in such a small, isolated and closed population.

Jarawas

A 119 143

Gates (1940, 1948) reported blood groups of the five Jarawas captured at Bluff Island in September, 1938. Of these five, the adult woman and her eldest son died at Port Blair during Japanese occupation. It appears that Chaudhuri did not group the blood of the 4th son born at Port Blair to the above captured woman, since that would have made the total number 6 (mother +4 sons + 1 unrelated girl) instead of 5. This boy (Pl. IX, Fig. 3) is now 13 years old and was found like his mother and brothers to be belonging to Group O. The blood samples of the other three children were found to be O. The children (Pl. IX) are now living in a Car Nicobar mission.

Andamanese

A 161

The Andamanese population has undergone very serious depletion. The total strength was estimated to be about 37 as compared with 90 of the census figure of 1931. Only 21 of these people could be tested from the islands of Havelock and Neil. Their blood groups are :—

A 125 143

O	2	9·52%
A	12	57·14%
B	5	23·81%
AB	2	9·52%
	21	

Nicobarese

N 361 125 164 143

The majority of the Nicobarese were grouped at the Car Nicobar island. A group of 15 people from Chaura and a patient suffering from infantile paralysis from Nankauri were included in the sample. All the 16 of the latter group belonged to Group O.

The Nicobarese blood group distribution is as follows :—

	O	A	B	AB	p	q	r	D/σ
	117	5	14	0				
%	86·03	3·68	10·29	..	·019	·054	·928	0·5

N 164

Car Nicobar was visited towards the decline of the infantile paralysis epidemic. There were only 24 patients in the hospital. A good number, however, of those who escaped death but were otherwise invalidated were examined.

N 734 135

6: Cipriani E-5 (1951-1953)1961 AZ4 Andamans AZ2
Onge

Endogamous life, or the habit of never washing even the female genital organs, cannot be the only cause of Andamanese sterility. Alcohol and venereal diseases such as syphilis may only be a complementary cause. The Onge's limited fertility probably derives from other factors besides their protracted and increasingly strict endogamy.

We can only remark that Onge women rarely become pregnant before 28; their fertility ceases around the age of 48. The high rate of sterility among Onge women after marriage (which generally takes place at the age of 14) is puzzling indeed. Of several childless couples that I studied in Little Andaman, the woman was under 28. There is hope of fertility after that age. It could so happen, for instance, in the case of two young Onge chiefs, Okkeggi and Chendubai, married to two sisters among the most beautiful and flourishing girls on the island: Ouaghêghê and Tocoouaghêghê, both around 20. They never became pregnant, although menstruation was normal and they had plenty of sexual intercourse, even extra-marital.

The delayed appearance of fertility in Andamanese women is probably connected with a general biological condition fostered by unhygienic habits. For instance: young Onge females have a high vagina acidity content that is certainly harmful to spermatozoa. It decreases with age, facilitating, we may suppose, fecundation. Vaginal washing would help, but the Onge women never recur to it. But this is only one side of the question. It is evidently urgent to do whatever is necessary to save the Onge from extinction. We must remember that civilized nations, through international agreements, are anxious to protect plant and animal species from disappearance. The same should be done for man, and equivalent international laws are needed. The Onge as a human group are on the verge of extinction; but they still retain enough vitality to be rescued before they finally vanish into eternity.

Without enlarging here on the disorders of Onge sexual life and their dire effects also on the number of births, I wish to point out one more fact: Onge homosexuality as a normal occurrence. It is a plague in Little Andaman, helped by the regular physiological functions of both extremities of the digestive tube. The sexual tendencies that prevail in Little Andaman are a strong criticism of FREUD's theories on sexual life, but I will not discuss this here. I would rather say a few words about some opinions regarding the cause of Onge sterility that I heard expressed in the Andamans. Foreigners there ascribe it to the *naquinêghê* – the grass-like apron worn by women. Colonists believe that this garment leads to copulation from the rear, reducing the chances of fecundation. This idea is incorrect: the Onge never do this because the *naquinêghê* can be easily lifted as required, and pulled up over the abdomen. It is true that Onge women remove the *naquinêghê* only to replace it with a fresh one; they wear it even when sleeping. Not for a single instant must women remain "undressed", for superstitious reasons. When a new *naquinêghê* is needed, the old one is furtively disposed of. Husband and wife repair secretely to a remote part of the forest, the woman slipping the new garment over her head before removing the old one, and burying the latter, which is quickly destroyed by white ants. The Onge believe that possession by a stranger of a worn

7:Sarkar D-4, 5 (1948) 1960 AZ2 Andamans AZ2
Onge

Onge Population and Settlements. — Introduction. — Since the opening of the Andaman sub-station of the Department of Anthropology, Government of India, the Little Andaman Island has been visited several times by anthropological experts but the sum-total of knowledge has been rather meagre. We have not yet been able to know accurately the total Onge population. The recent paper by CIPRIANI [1] (1956), on the other hand, gives a hitherto unknown picture of the biology of the Onge population. The latter appears to show, as will be obvious from the data presented below, a high masculinity while CIPRIANI's method of population census shows high feminine population.

Earlier Data. — In a discussion of this nature we can leave aside the Onge population *estimated* at the decennial Censuses and take into account those actually seen and counted. In 1911 the number of Onges actually seen comprised :

adult male	118,	adult female	78
child male	62,	child female	28
	180		106

thus giving a total of 286 individuals. This shows a 10.20 % excess of males in the case of adults and an excess of 18.89 % males in the case of children.

During the Census of 1921, a total number of 99 individuals was counted at the following places :

	Rutland Island	Tochiewe	Toibalawe	Torudda [2]	Total
Adult male	27	6	6	5	44
Adult female	18	–	5	3	26
Child male	8	1	3	5	17
Child female	8	–	2	2	12
	61	7	16	15	99

Eighty Onges were counted in 1911 on Rutland Island, which number decreased by about 24 % to 61 in 1921. No Onges were reported from the same island during the Census of 1931 and at present there appears to be none, either. The details of the 80 Onges reported in 1911 are unknown.

The Rutland population of 1921, however, shows an excess of 10 % adult males while the child population shows the two sexes in equal numbers. The total population, actually seen in 1921, shows an excess of 12.86 % adult males while it is 8.62 % in the case of children. Compared with the 1911 population it appears that the adult male excess has increased by 2.66 % in 1921 while the child population shows a favourable decrease by 10.37 %.

Recent Data. — On February 25, 1948 during the first trip of the Department of Anthropology [3], 38 individuals were counted before the communal hut of Tambebui, which comprised 17 adult males, 15 adult females and 6 children, 4 males and 2 females. The higher number of males among both the adults and children is apparent in this small sample. The above 38 individuals comprised 4 persons, 2 males and 2 females, from the communal hut of Laito, which had been visited by the above party the day before. The total population of the communal hut of Tambebui is probably 34, which is in striking contrast to the population of 4 souls for the communal hut of Laito.

GUHA also mentions the January, 1949 trip by the Department of Anthropology into Hut Bay, towards the south of the island, where 11 individuals, comprising 2 adult males, 6 adult females and 3 children (sex not mentioned) were seen in the local communal hut. The latter contained 9 sleeping places only.

The 1952 and 1953 parties of the Department of Anthropology were led by LIDIO CIPRIANI. His account is difficult to follow. There are very few relevant data regarding

[1] LIDIO CIPRIANI, Report on a Survey of the Little Andaman during 1951-53. Bull. Dept. Anth. 2. 1956, pp. 61-82.
[2] So spelt in the 1921 Census.
[3] B. S. GUHA, Report of a Survey of the Inhabitants of the Andaman and Nicobar Islands during 1948-49, I. Calcutta 1952, pp. 1-7.

7: Sarkar D-4, 5 (1948) 1960 AZ2 Andamans AZ2
Onge

the actual Onge population. He has estimated the population instead of giving a simple population figure for each of the Onge settlements he visited. His estimates are based on the number of sleeping places in a hut, though nothing definite could be found either with regard to the total number of communal huts or the sleeping places. Then, to find out the sex of the individuals from the sleeping places seems preposterous. CIPRIANI (1956) estimates the total Onge population to be 607, comprising "229 adult men, 241 adult women and 137 children". He was able to determine the sex of the children in about 80 % of the cases, since immediately after the above quotation, he states: "Of the latter 48 are boys, 62 girls, and of 27 sex could not be ascertained". In the same paper and just two sentences before, where he gave the above figures, he mentioned a total of 497 individuals, comprising 242 men and 255 women. If the latter figures are meant only for adults then with the addition of 137 children to the above adult population of 497, the total Onge population appears to be 634. Even then the discrepancies in the adult population remain to be explained; it adds up to 470 (229 males, 241 females) once and to 497 (242 males, 255 females) another time.

The only thing that has some value in the demography of the Onges is that he has collected personal names of 107 adult males and 105 adult females. It is not known why the children have been excluded. At any rate, the personal names indicate a slightly higher number of males (50.5 %) than females while the total estimate for adults shows a hitherto unknown Onge sex ratio. With an adult population of 229 males and 241 females, the sex ratio works up to 48.7 % males and 51.3 % females.

Population estimates are always hazardous and, from all reports, the Onges appear to be a dwindling population. R. F. LOWIS, the Census Superintendent for the Andamans during 1911 and 1921 was frank enough to admit in 1921 that his 1911 estimate was "too high", though he gave one for 1921.

It is surprising that neither the Andaman Government nor the Department of Anthropology provided CIPRIANI with an assistant, trained among aboriginal people, who could have been of much help to him. At least the Onges could have been counted in each of the localities visited.

Settlements. – The typical Onge settlement is the communal hut, which is usually located on the beach. CIPRIANI mentions the communal huts in the interior of the island, but does not describe their details.

During the 1911 and 1921 Censuses coastal trips round the island were made and the former Census provides a very good map with the names of twenty settlements scattered on the island. The names are: 1) *Tambeibui*[4], 2) Uede, 3) *Nachuge*, 4) Tochiewe, 5) Tochengedu, 6) Quoname, 7) *Geejege*, 8) *Ingoi-tijala*, 9) *Endea-geleda*, 10) To-to-bwe (unoccupied), 11) *Titajalante*, 12) *Toibalawe*, 13) Tordeada (unoccupied), 14) *Kwante-tu-kuage*, 15) Koreale, 16) Porale, 17) *Chetamale*, 18) *Titaiye*, 19) Ogechai, 20) Obate.

The names of the settlements visited during the 1921 Census are given at the beginning of this paper. It was also mentioned that 14 huts were seen in comparison to 19 (this will probably be 30) in 1911. The names of 15 settlements could be gathered from the Census Report of 1931 and the 10 settlements italicized above can be rather easily correlated with those of 1911.

CIPRIANI's map is again difficult to follow. Firstly, he has not given any idea of the medium of language by which he communicated with the Onges. He has located in his map 18 existing coastal huts, of which the name of one between Otirubara and Benyaboi is missing. The position of the "supposed" huts within the jungle is misleading. Was he equipped with surveying instruments? Then he mentions 11 huts which are "no more in existence". How were they recognized? In what earlier context have they been identified as such? Only five of the eleven names (Obate, Palalankwe [or Kwalalanque, according to CIPRIANI], Ogechai, Ingoi-tijala and Chetamale) could be correlated with earlier records. Of the 20 coastal huts listed by him four (Nachuge, Geejege [or Gaje, according to CIPRIANI], Titaje and Tambeibui) could be correlated with the names of the 1921 Census map.

[4] So spelt in the 1911 Census.

7:Sarkar D-4, 5 (1948) 1960 AZ2 Andamans AZ2
Onge

and seven with those of the 1911 Census. The total number of twenty existing huts, however, agree in both CIPRIANI's map and the 1911 Census map; only names differ. It would have added greatly to our knowledge had CIPRIANI based his investigations on the 1911 Census map and commented on each of the place names given therein. He also mentions two huts in ruins besides eleven "no more in existence". There is no mention of any newly built hut. All this proves the decadent condition of the Onges. The coastal huts are probably more numerous than those within the jungles and their total number appears to be constant both in 1911 and in 1953.

The Onges have, in recent years, been visited so many times by anthropologists that a well-directed effort could have brought the whole population into a few genealogies — an elementary task in anthropology.

Postscript. — CIPRIANI has now (1959) published[1] the Census figures of the different communal huts. Instead of clarifying the earlier anomalies stated above, his recent population figures have raised further complications, as will be discussed below.

CIPRIANI now (1959) mentions in a footnote on p. 89 of his paper that 125 individuals, comprising 48 adult males, 44 adult females, 22 boys and 11 girls, *have beds in different communal huts*. He gives a total population figure of 394 (130 adult males, 129 adult females, 65 boys and 70 girls) obtained by actual Census from 21 communal huts. To this total figure of 394 he adds another total of 175 individuals (adult males and females 74 each, and 27 children, the latter shown as "males" on p. 90 but as "siblings" on p. 76) estimated for another 7 communal huts. Thus according to a Census of 21 huts and an estimate of 7 others, CIPRIANI now finds a total Onge population of 596, in comparison to his earlier variable figures stated above. There is no attempt to explain the discrepancies in the population figures. It is also unknown why the population of the 7 huts could not be censused, although all of them were visited between March 22 and April 4, 1953.

It is now apparent that his method of Census of the Onges is untenable since about 31.7 % (125 out of 394) of the population have beds in different communal huts. This is in harmony with the roving nature of the Onges, but it shows that only about one third of the population is migratory and about two thirds sedentary. This is probably not true for the Onges. At least, the fixed nature of beds in the communal huts loses its significance and is probably an uncertain criterion for an Onge Census.

As to a recalculation of the Census figures for each of the 21 huts, it is seen that the total population appears to be 382 (129 adult males, 126 adult females, 64 boys and 63 girls) instead of 394 given by CIPRIANI. This definitely shows high masculinity not only among adults but also among the children. With an adult population of 129 males and 126 females the sex ratio works up to 50.6 % males and 49.4 % females, the excess of 1.2 % being statistically significant.

In the present publication CIPRIANI has published personal names of 133 adult males and 140 female adults, but the Onge habit of frequently changing names, mentioned by him on p. 70, has not been substantiated. Since the same issue of the journal contains an anthropometric study of the Onges, in which names of the individuals measured were noted, it would have been worth while testing how far the Onges practise the above custom. As will be obvious from the foregoing as well as from this P. S., CIPRIANI has not started with the known to unravel the unknown.

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[1] L. CIPRIANI, A Survey of Little Andaman during 1954. Bull. Dept. of Anthr. 3. 1959, pp. 66-94.

sedentary existence based on primitive agriculture, and abandonment of a nomad life as gatherers of wild sago and other forest products ... Although agriculture is now important, there is no doubt that the Sulungs are at heart food-gatherers and hunters, who infinitely prefer a nomadic life in the forest to the more sedentary way of life they are now taking to .... There is a good case for assuming the Sulungs to have been entirely sago-gatherers when they first came under outside domination: borne out by their own traditions that they learnt cereal cultivation from the Daflas, by the identity of technique with that tribe, and above all by their being at the present day at a stage transitional between the practice of fixed cultivation and that of food-gathering".

STONOR thought that the Sulung "are probably the only people of Mongolian stock on the Asiatic mainland who still maintain an economy based largely on food-gathering and hunting", and that "they may well be the most primitive of Mongolian tribes surviving anywhere". This is, of course, an error. Apart from the Raji of Kumaon, who are in a transitional stage to a certain extent comparable to that of the Sulung, we know the mongoloid Phi Tong Luang or Yumbri of northern Siam, who are still pure primitive food-gatherers and hunters. It is precisely their wide distribution which gives these small scattered tribes particular importance, since it sheds some light on the racial history of southern Asia and on the early cultural stages of the great mongoloid race.

STONOR estimates the number of Sulung at perhaps six or seven thousand.

CHRISTOPH VON FÜRER-HAIMENDORF, *Culture Types in Assam Himalayas*, Indian Geographical Journal, Vol. XXI, No. 2, 1946.

C. R. STONOR, *The Sulung Tribe of the Assam Himalayas*, Anthropos, Vol. XLVII, 1952, pp. 947—962.

Andaman Islands

The ten tribes of the Great Andaman group are practically extinct as a result of their contact with civilization. At the time of Dr. B. S. GUHA's visit, in 1948, only 31 persons survived. We are fortunate in having two outstanding monographs on these tribes, EDWARD HORACE MAN's *On the Aboriginal Inhabitants of the Andaman Islands*, first published in the "Journal of the Anthropological Institute" in 1882, and later as a book, and A. R. RADCLIFFE-BROWN's *The Andaman Islanders*, Cambridge, 1922 (2nd edition 1933). Yet, it should not be forgotten that MAN, although an excellent and conscientious observer, was not a trained anthropologist, and that at the time RADCLIFFE-BROWN was in the Andamans, 1906 to 1908, the native population had shrunk to a fraction of its original size,

114 while its culture was already in the process of disintegration.
● [161] Moreover, MAN dealt almost exclusively with the South Andaman
[182] tribes, mainly with the Aka-Bea, while RADCLIFFE-BROWN's researches were centered mainly on some of the northernmost tribes. As a result, not all the tribes were given equal attention. This is regrettable since their religious concepts and myths were by no means uniform. Therefore one cannot say that our information about the ten Great Andaman tribes is as full and up to modern standards as would be desirable. There is, of course, no more hope of ever filling the existing gaps in our knowledge. It is the more necessary that the still relatively intact groups of Andamanese be thoroughly studied before it is too late.

Ongi (Onge)

161 The Ongi of Little Andaman owe their survival to their isolation
[101] and to the fact that they remained hostile until the end of the 1880's
[648] and even thirty years ago were not yet considered as quite reliable. Nevertheless, their numbers are constantly decreasing as the following estimates in the various Census Reports seem to indicate

1901 . . . 672
1911 . . . 631
1921 . . . 346
1931 . . . 250

161 Of course, these figures, being mere estimates, are not reliable,
114 and the last two are too low. As Professor LIDIO CIPRIANI of Florence, who spent many months with the Ongi in 1952, 1953, and 1954, kindly informed us, he came to different results. In his letter, dated May 2nd, 1958, he writes:

" I visited all communal huts with aim of taking a census of the Ongi. Every family has a bed in a communal hut, i. e. a kind of 'ritual' bed on which they marry and under which they are buried when they die. I prepared a list of persons using each bed. This added up to about 500 Ongi, but I saw less than 200 of them. The majority is still very shy and, when approached, ready to disappear into the jungle. The names of the absent persons were given to me by other Ongi. I left this list of personal names with the Department of Anthropology, Indian Museum, Calcutta, but kept a copy".

161 This would seem to indicate that the situation is not quite as bad as appears from the Census Reports. But even so, it is very serious and is constantly deteriorating. The Census Report of 1931
[164] says that "the numbers decrease year by year mainly from infection
[182] such as influenza introduced at times of contact with civilization. Some septs have almost completely disappeared during the last years".

In a recent paper Dr. N. DATTA-MAJUMDER, Director, Department of Anthropology, Government of India, writes:

"From a study of 34 Onge families contacted by us, it is found that the average size of the family is only 3.15. Thirteen families out of 34 are childless. That is, 38.2% of the married couples are sterile".

When, in 1946, proposals were made for undertaking work for the amelioration of the conditions of the inhabitants of the Andaman Islands along the same line as had been done among the Bhil and other tribes of Central India, Dr. B. S. GUHA, at that time Director of the Department of Anthropology, very reasonably observed that "the problem of the aborigines of the Andaman Islands is not the same as that of the other primitive tribes of India", and that "the need among them is not so much the spread of education and social uplift as the arrest in the decline in population which has been most alarming".

The Ongi have been in sporadic contact with the outside world for many years. They have been visiting Port Blair, particularly since some of them moved to Rutland Island on the southern tip of Great Andaman. This contact with civilization was bound to affect their material culture, as well as their whole mentality. We may again quote Dr. DATTA-MAJUMDER who says:

"As a result of this long contact the Onge have already come to appreciate a number of foreign articles, for example, tobacco leaves, tea leaves, sugar, matches, aluminium utensils and implements made of iron (especially bill-hooks and files). In order to secure these articles, they often barter away their valuable honey and shells. The afore-mentioned changes in material culture have at present touched only the fringe of Onge culture. But the demand for these articles (especially tobacco leaves and safety matches) is becoming so great that Onge culture is likely to be vitally affected in the near future".

Dr. DATTA-MAJUMDER came to the conclusion that "the hunting and food-gathering Onge culture, which had been an autonomous cultural system in the past, is now breaking down".

The Ongi were repeatedly visited by government officers, but the resulting information is poor. PORTMAN spent several months among the coastal groups of Little Andaman in 1886 and 1887 and collected a few hundred words of their language. In 1901, C. BODEN KLOSS visited a group of Ongi on Rutland Island and one on Little Andaman, both only for a few hours. At some time between 1906 and 1908, A. R. RADCLIFFE-BROWN went to Little Andaman for several weeks and made a preliminary study of the Ongi language. In 1928, EGON VON EICKSTEDT spent a few weeks among the Ongi on Rutland Island and visited briefly several groups on the coast of Little Andaman for the sake of physical anthropological research.

114 Brief reconnaissance tours among the Ongi were made by Indian anthropologists in 1948 (Dr. B. S. GUHA and assistants), 1949 (Dr. A. K. MITRA and assistants) and 1955 (Dr. N. DATTA-MAJUMDER). Professor LIDIO CIPRIANI is the only scholar who engaged in prolonged research among the Ongi of Little Andaman, and this not only on the coast, but also in the interior of the island. In March, 1952, he crossed the island from the East to the West Coast. He was again among the Ongi from February to May, 1953, and from February to May, 1954. A brief report on his 1952 and 1953 expeditions was published in the Bulletin of the Department of Anthropology, Calcutta. He is planning to publish his results in a book. In 1953 and 1954, he was accompanied by a young Bengali, Mr. PRONAB GANGULI, who collected about 400 Ongi words.

[124] When all of Professor CIPRIANI's results are published we shall, no doubt, be well informed about the Ongi's physical anthropology, their material culture and such aspects of their customs as can be observed without a knowledge of their language and without an adequate interpreter. However, as he himself remarks in the letter mentioned above, "the barrier of language makes it difficult to analyze many Ongi facts". Therefore we cannot expect a deeper insight into the Ongi's social organization, religion, myths and customs.

● [161] [192] To sum up: We are confronted here with a group that is in danger of disappearing in the not very distant future. It may survive for several decades in ever diminishing numbers, but its extermination may at any time be accelerated by epidemics. Moreover, its culture is already beginning to undergo substantial changes and may disintegrate very fast. If ever there was a case for urgent research, it is that of the Ongi. When, in the Census Report of 1931, BONINGTON observed with regard to them that here "a vast field of research awaits the anthropologist of the future", the Director General of the Census, J. H. HUTTON, significantly added in a footnote: "Provided, that is, that the Onge survives long enough".

The task is not only urgent, but unusually promising. An ambitious and well trained anthropologist who decides to spend the necessary time among the Ongi of Little Andaman will find an almost virgin field of research and one of the most archaic cultures still extant, a culture which, though already threatened. is at present still essentially intact. He can be sure that his researches, if properly done, will yield results of the first importance which, when published, may rank with EDWARD HORACE MAN's and RADCLIFFE-BROWN's classic works on the great Andaman tribes.

[124] Dr. CIPRIANI's experiences show that a prolonged sojourn on Little Andaman is perfectly feasible. The greatest obstacle to

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B. K. CHATERJEE, *The Onges of Little Andaman*, Vanyajati, Vol. I, No. 4, 1953, pp. 86—93.

B. K. CHATERJEE and G. D. KUMAR, *Hunting and Fishing Appliances of the Onges of Little Andaman and their Affinities with the Negrito Races*, Vanyajati, Vol. II, No. 3, 1954, pp. 79—82.

LIDIO CIPRIANI, *Report on a Survey of Little Andaman during 1951—53*, Bulletin of the Department of Anthropology, Vol. II, No. 1, Calcutta, 1953, pp. 61—82.

N. DATTA-MAJUMDER, *Onge Culture in Transition*, Bulletin of the Institute of Traditional Cultures, Madras, 1957, pp. 7—10.

EGON FREIHERR VON EICKSTEDT, *Die Negritos der Andamanen*, Anthropologischer Anzeiger, Vol. V, No. 3, 1928, pp. 259—268.
Ethnographische Studien unter andamanesischen Negritos, Ethnologischer Anzeiger, Vol. II, No. 2, 1929, pp. (77)—(90).

B. S. GUHA, *Reports of a Survey of the Inhabitants of the Andaman and Nicobar Islands during 1948—49*, Bulletin of the Department of Anthropology, Vol. I, No. 1, Calcutta, 1952, pp. 1—7.

C. BODEN KLOSS. *In the Andamans and Nicobars*, London, 1903, pp. 32—43.

A. R. RADCLIFFE-BROWN, *Notes on the Languages of the Andaman Islands*, Anthropos, Vol. IX, 1914, pp. 36—52.
The Andaman Islanders, 2nd ed., Cambridge, 1933, pp. 413—415, 419—422, 436, 439—440, 461—463, 481—482, 484, 491.

RANDHIR KUMAR DE, *The Onge of Little Andaman*, Vanyajati, Vol. V, No. 1, 1957, pp. 12—17.

Jarawa

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[197
[174
[648
[16]

Although the Jarawa inhabit the jungles of South and Middle Andaman, they do not belong to the Great Andaman group of tribes, but are culturally and linguistically related to the Ongi. It is assumed that they originally came from Little Andaman. The Jarawa owe their survival to their having remained isolated as a result of their implacable hostility toward the British (now Indian) colonial settlement. Information on their raids and the punitive expeditions against them will be found in the respective volumes of the Census of India. In 1931 their number was estimated at either 70 (BONINGTON) or 120 (HUTTON). Their culture conforms to the general Andamanese pattern, but differs in various respects from that of their former neighbours, the extinct Great Andaman tribes. Except for their communal huts and such of their material possessions as were found during punitive expeditions, practically nothing is known about it. Our knowledge of their language is restricted to lists of words col-

81 Heine-Geldern & Hohenwart-Gerlachstein E-4 (no date) 1958
AZ2 Andamans AZ2

Our knowledge of their language is restricted to lists of words collected from captive Jarawas by COLEBROOK in 1789—90 and by PORTMAN in the 19th century.

Research on the Jarawa would by highly desirable, but will be impossible as long as they remain hostile.

Census of India, 1901, Vol. III, *The Andaman and Nicobar Islands*, by Sir RICHARD C. TEMPLE, pp. 4, 52—53, 68—90, 117—121.

Census of India, 1911, Vol. II, *The Andaman and Nicobar Islands*, by R. F. LOWIS, pp. 7, 31—39, 82—83.

Census of India, 1921, Vol. II, *The Andaman and Nicobar Islands*, by R. F. LOWIS, pp. 5, 39—43.

Census of India, 1931, Vol. II, *The Andaman and Nicobar Islands*, by M. C. C. BONINGTON, pp. 8—9, 15—16, 23.

A. R. RADCLIFFE-BROWN, *Notes on the Languages of the Andaman Islands*, Anthropos, vol. IX, 1914, pp. 38—39.

The Andaman Islanders, 2nd ed., Cambridge, 1933, pp. 86, 410, 413—415, 423, 432—433, 439—440.

North Sentinel Island

North Sentinel is an island of about 30 square miles west of the southern tip of Great Andaman. It has been briefly visited by Government officers on various occasions, but it seems that no contacts were ever made with the natives, except on December 27th, 1886, when the Ongi, who accompanied PORTMAN on his trip, "caught" some of them (Census of India, 1901, p. 92). From PORTMAN's report it does not become clear whether or not he saw these temporary captives himself. Our knowledge of the culture is restricted to a few observations on their material possessions. The communal huts differ from those of the rest of the Andamanese. The canoes differ from those of both Great and Little Andaman, but are more like those of the latter. The bows resemble those of the Jarawa and Ongi. On the basis of this it is assumed that the natives are related to the Jarawa and Ongi, but PORTMAN's Ongi companions are said to have found that the persons whom they had caught talked "an entirely different language".

In 1901 the number of the natives was estimated as 117. This estimate was based on the area of the island and the assumption that the density of the population was approximately the same as that of great Andaman in precolonial times. The figure was not changed in either 1911 or 1921. In 1931 the number was estimated as 50 "on conclusions arrived at from several visits during the last decade and after counting the number of huts found and the sleeping places", but it is said that this does not necessarily mean a decrease in population. "It is believed that the population is stationary, for

161 the Sentinel islanders have been kept free from direct contact with civilization".

114 181 [48] In the Census Report of 1931 it is said that the natives "like the Jarawas are entirely hostile", but no reason is given for this statement. Previous visitors found them exceedingly shy, but not hostile. When seeing foreigners, they simply fled into the jungle. M. C. C. BONIG who visited North Sentinel Island on the 10th of March, 1911, in the course of that year's Census operations, wrote:

"The people appear very timid and it seems not unlikely that if they are approached frequently with presents, they will become friendly of their own accord".

114 No information on North Sentinel Island more recent than the 1931 Census Report has come to our knowledge. If the situation has not changed since then, the culture of its natives should be completely intact and untouched by outer influences — a unique case among the primitive tribes of southern Asia. Here, therefore, is a truly ideal opportunity for anthropological research.

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Census of India, 1901, Vol. III, *The Andaman and Nicobar Islands*, by Sir RICHARD C. TEMPLE, pp. 4, 92 (PORTMAN's visit).

Census of India, 1911, Vol. II, *The Andaman and Nicobar Islands*, by R. F. LOWIS, pp. 28—29 (BONIG's Report).

Census of India, 1931, Vol. II, *The Andaman and Nicobar Islands*, by M. C. C. BONINGTON, pp. 22—23.

A. R. RADCLIFFE-BROWN, *The Andaman Islanders*, 2nd ed., Cambridge, 1933, pp. 412—413, 422—423, 491—492.

10: Sen K-3, 4 (ca. 1955) 1962 AZ2 Andamans AZ2

INTRODUCTION

A group of north-south running islands as they are, the Andaman Islands have as many as 204 small islands where the impact of civilisation and growth has been little and the human history has been one of stagnation rather than of chequered career. Being a land of aborigines, the foreign intrusion has been quite feeble though mention about these islands is found in the early records of the travellers. Though the knowledge about the islands is derived from the notes which date back to 2nd Century A.D., the contacts with the foreigners have been all the time transient and extremely feeble. Before the formation of the penal settlement, the islands have been known as an island of horror because of the presence of such tribal people who would eat up the man they encounter and as regards the wealth there has been imaginary illusion, sometimes being called as the Island of Gold. The historical record of the islands which can be built with a fair degree of precision is since the formation of the penal settlement. There has been the search for resources as well as their exploitation. However, all the attempts for finding minerals and the geological explorations have shown the possibility of the existence of some poor quality coal, copper etc. Virtually there has been a conspicuous lack of efforts for the development of the islands. The penal settlement which grew up in Port Blair did not have any considerable influence on the overall development of the islands. Nevertheless with the more intimate knowledge about the islands, the forest exploitation had increased and the land around Port Blair was cleared for agriculture. The little amount of agriculture that was started and fostered by the local-borns in and around Port Blair never expanded considerably and it remained confined to a few areas of South Andaman only. The aborigines were very much widespread and in the beginning they had exercised hostility and arrogance which had in course of time given place to a very friendly and amicable terms with some of the tribal groups i.e. the Onges and the Andamanese. The Jarawas, however, still now maintain their hostility and the attempts for bringing them under amicable terms have so long proved futile.

Nothing more deserves a special note in the islands than the aboriginal population. Because of the insular nature of the islands, the aboriginal population is considered to be one of the purest type though the foreign intrusion has brought about an extremely rapid impoverishment and decay only during the last few decades of contact with these aborigines.

10: Sen K-3, 4 (ca. 1955) 1962 AZ2 Andamans AZ2

161 Of the two main groups of aborigines, the Great Andaman Group and
177 the Little Andaman Group, the former being the most widespread and
182 numerous in the Great Andamans has become completely non-existent depicting the example of the decay within an extremely short time, especially since the impact of the foreign people. The fate of the later group is also quite shattering—the Jarawas have experienced both numerical decay and territorial shrinkage and the Onges are the only tribes who live exclusively in the Little Andaman but they have been also facing the signs of decay.

133 A glance at the map of the Andaman islands and adjacent countries shows the continuity of these islands with the Arakan Yoma of Burma in the north and with the Indonesian islands in the south. The islands of both the Andaman and Nicobar groups are primarily of sedimentary formations of the Eccene period with occasional igneous intrusions. Later formations of coral are also quite widespread. The surface topography of the regions is typically flat-topped being typical of the sandstone regions and the peaks are in most cases formed of igneous intrusions. The islands are comprised of a number of longitudinal ranges running from the north to the south and in between the ranges short streams flow. The heights of the hills are generally 1000′ and never exceed 2500′.

132 The islands experience a high annual temperature and the yearly rainfall is as high as 130 inches in Port Blair and the amount decreases as one moves to the north and the east. The ameliorating influence of the sea is quite appreciable.

131 With an area of 2508 square miles and the number of islands being as many as 204, only 4 main islands, North Andaman (490.20 sq miles), Middle Andaman (561.00 sq miles), South Andaman (359.51 sq miles) and Little Andaman (289.90 sq miles) have an area of more than 100 sq miles and the rest are sufficiently small in size either to command human settlement or economic activity.

101 The economy of the tribal people is of the primitive form of hunting and collecting though the precise modes of living vary to some extent depending upon the nature of environment under which they have to live. The knowledge of distribution and of actual number of these aborigines is far from accurate. The Andamanese were the most widespread in all parts of the Great Andamans and in the South Andaman they (Aka bea) had to remain vigilant against the possible attacks and territorial expansion of the Jarawas. The Andamanese, as said earlier, have completely died out. The Jarawas, though have dwindled to a negligible number,

10: Sen K-3, 4 (ca. 1955) 1962 AZ2 Andamans
Nicobars AZ 7

The Nicobar group of islands being separated off from the Andaman Islands by the Ten Degree Channel, though constitute a part of the continuation of the island in the north, the geographical entity of these islands are conspicuously different from that of the others. The Nicobar Islands have an area of 635 sq. miles and have 19 islands, out of which 12 islands are inhabited. The human habitats are exceedingly interesting and these people are distinctly different from the aborigines of the Andamans not only in their physical characteristics but also in their cultural attributes. Material life is mush more improved and they have been all the time experiencing a healthy growth in comparison to the rapid decay of the Andaman aborigines. Culturally the affinity seems to be closer with the Indonesian islands. Shom Pens, the highlanders of the Great Nicobar, live in perfect isolation and have an extremely primitive economy. The staple crop is coconut and a number of fruit trees and yam are also grown. Some of the islands have become extremely overcrowded and need immediate dispersal to some of the less crowded islands. A detailed geographical treatment would require much more words to say about these thriving people and their contact with the foreigners than those of the Andamans. However it remains incomplete if the study of the Nicobar Islands is not incorporated in that of the Andaman islands. Therefore, in spite of the distinct geographical contrast with the Andamans, a short geographical summary has been given at the end of the book.

131 101 178 241 433 161

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10: Sen K-3, 4 (ca. 1955) 1962 AZ2 Andamans AZ2

wreck. However, this idea is totally untenable. On the other hand there are sufficient grounds to believe that these aborigines came down from the lower region of Burma. On their arrival at the islands, they moved to the different parts of the islands and very likely, because of the different types of physical environment they developed different traits and as such a few groups of the population are discernible. They are the

(a) The Jarawas,
(b) " Onges,
(c) " Andamanese, and
(d) " Sentinelese.

All these groups, though physically akin to each other, have developed different social and economic traits and the ways of earning their food and constructing their shelters are conditioned by their immediate environment. These aborigines who had spread over the different parts of the Great Andamans are experiencing a gradual shrinkage in their areas of command because of the gradual expansion of the areas of the new settlers. The Jarawas are to-day confined to the western part of the South and Middle Andaman, the Andamanese, who are extremely limited in number are along the coastal areas, the Onges in the Little Andaman and Rutland Is. and the Sentinelese in the Sentinel islands. The relation of aborigines with the foreign people became one of deep distrust and hostility with some of the groups, especially the Jarawas and the Sentinelese, which has been very rightly explained by M. V. Portman as an outcome of the unfriendly attitude of the foreigners. The Onges and the Andamanese have however become very friendly with the foreigners. The number of the aboriginal population of the Andamans, is undoubtedly a matter of considerable speculation and it is more so in the case of the Jarawas and the Sentinelese whereas, for the Onges and the Andamanese the estimate is fairly correct.

The aboriginal population of the Andamans is fast declining in number and there is apprehension that inspite of the best of attempts, the chances of the survival of the aborigines for long ages are extremely limited. Undoubtedly, the aboriginal population of the Andamans is an object of interesting study. Such an interest grows out of its being the only purest negrito group in the world and the modes of their life depict very well the nature of symbiotic relationship existing between man and environment. Such a primitive economy of hunting and collecting has not changed appreciably inspite of the impact with the foreigners except imbibing some foreign vices.

10: Sen K-3, 4 (ca. 1955) 1962 AZ2 Andamans AZ2
Negritos

mans. They live in the North Sentinel island and Portman had only made a few observations in the abandoned settlement of these aborigines. In 1886, Portman contacted a few Sentinelese with the help of a few Onges. The affinity of the Sentinelese with the Onges have been detected but the language of the Sentinelese is different from the Onges. However, only later researches can reveal more facts about their lives.

PRESENT DAY DISTRIBUTION OF THE ABORIGINAL POPULATION

The islands, though remained essentially a land of the aborigines, have a present day distribution which is very much discrete in nature. The nature of the distribution was very likely much more widespread in different parts of the islands but the great decline in their number coupled with gradual expansion of the area of the later settlers led to a continued recession of the aborigines in the more desolate areas. Thus there has been a great shrinkage in the territory of the aborigines of the South Andaman where no settlements of any importance had developed.

There are only a few Andamanese (23) who are still now surviving in the Middle and North Andamans and they live in the huts built up by the Forest Department.

The exact areas of inhabitation of the Jarawas are anybody's guess. Though the Jarawas have suffered a considerable decline in their number, no evidences of their distribution beyond the South Andaman are in view. Living under the cold patronage and hostility of the neighbours, the *Aka-beas*, a sub-group of the Andamanese, the Jarawas were always subjected to all their efforts of territorial expansion. Though their exact areas of distribution have not been traced so far, it is probable that they live in the dense forests of the South Andaman, especially in the least disturbed and unhaunted forest areas of the west. However, their biggest concentration is believed to be between Port Constance, Port Meadows and Shaol Bay.

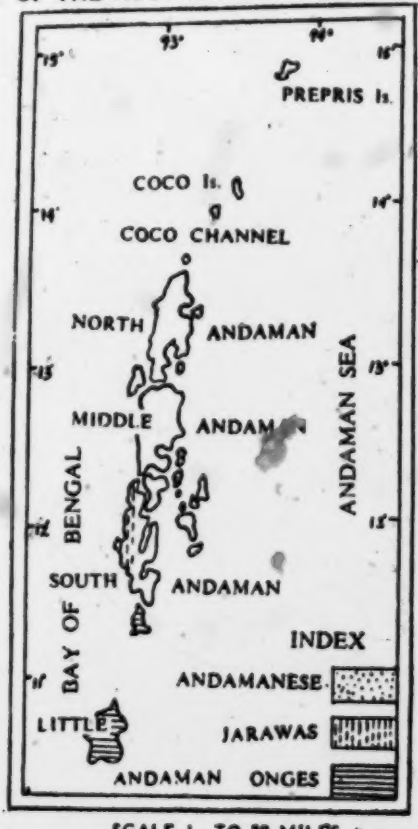
The Sentinelese inhabit the North Sentinel Island and only further exploration in the island can furnish an idea about their exact spots of distribution.

The most predominant in number are the Onges who inhabit the island of Little Andaman. However they make occasional voyages to the Rutland and Cinque Island where some of them live. The areas of distribution of the Onges in Little Andaman are mainly in the coastal areas of the northeast, south and west and also in the interior.

10: Sen K-3, 4 (ca. 1955) 1962 AZ2 Andamans AZ2
Negritos

This speaks very well how in some isolated spots of the islands a remnant of the widespread negrito of the past stand on the verge of imminent decay.

AREAS OF DISTRIBUTION
OF THE ABORIGINAL POPULATION



SCALE 1 TO 70 MILES

DEMOGRAPHIC SET UP

A group of aborigines with their pristine culture in these isolated islands are sharing the same fate with many other aboriginal population of the world, of a considerable decline and impoverishment. It is be-

10: Sen K-3, 4 (ca. 1955) 1962 AZ2 Andamans AZ2
Negritos

yond doubt that the impact of the people having better material culture on the aboriginal population has resulted in an acceleration of their decay. The aborigines of the Great Andaman Group are the first people in the islands to come in contact with the later settlers and the early incorporation of many of the vices of these new comers have resulted in the furtherance of their decay. Such devastating effects are also observed in the case of many other aboriginal groups. The Red Indians of U.S.A. and the native population of Malanesia are only a few among the many others who are such victims of decline, more so immediately after the impact of the later settlers.

Whatever inadequate data are available about the number of aborigines and the other demographic characteristics, they show the nature of imbalance which stands in the way of their successful growth.

Table No. 1*

The aboriginal population.

Tribe	1858	1885	1901	1911	1921	1931	1941	1951
	100		39	36	17	7		
Karo	500		96	71	48	24		
Tabo	200		48	62	18	6		
Yeve	700		218	180	101	46		
Kede	500		59	34	6	2		
Juwai	300	2000	48	9	5	0		23
Koj	100		11	2	0	0		
Bojigyab	300		50	36	9	1		
Bea	500		37	19	1	0		
Belawa	300		19	15	4	2		
			625	464	209	88		23
Onge	700	1250	672	631	346	350		600
Jarawa	600		585	231	231	170		350
	4800	3250	1882	1326	786	608		973

In spite of the fact that the data of the aboriginal population, as given in the Table No. 1, is far from accurate, a very good idea of the nature of decline of the aboriginal population can be assessed. As is evident from the Table, the population of 4800 in 1858 has reduced to 608 in 1931 in less than 75 years.

* The figures are not at all accurate.

10: Sen K-3, 4 (ca. 1955) 1962 AZ2 Andamans AZ2
Negritos

in the sample of 61 adult females, 22 women were nonfecund. As such the obvious female preponderance in the total sample is not of much value and the total picture of Onge population is rather that of decline only.' Such a decline of the fertility of the Andamanese women has already been pointed out.

Of all the aboriginal population, the Onges are to-day the most widespread and have undoubtedly a very balanced sex-ratio. As regards the fertility, there is a gradual unproductiveness amongst all the aboriginal population. The Andamanese who are on the last legs of the decay have the youngest child of more than 10 years. Nothing definite can be said about the Jarawas and the Sentinelese but they are also on the verge of their decay.

PROBLEMS OF THE ABORIGINES

Assessment of the socio-economic and cultural problems is always subjective and a true assessment is only possible through the first-hand intimate acquaintance of the aborigines. The aboriginal population of the world to-day present a very gloomy picture of stagnation or decay and the aboriginal population of the Andamans are undoubtedly sharing this dismal fate of decay.

Only after the impact of the people having better material attainments the problems of the aborigines have been aggravated that paved the path of total ruination of their socio-economic traits and also initiated their gradual numerical decay. Such evidences of decay only in the last few centuries are within view in the case of the American Indians which formerly having 268 groups have dwindled to only 67 groups now surviving when the rest have been wiped out. The case of the aboriginal population of Australia, Tasmania, Malanesian Islands and the others of southeast Asia present such a gloomy picture. The causes of such a decline have been attributed to the incorporation of vices and such social poisons as alcohol and opium, attack of venereal diseases, quick adoption of foreign customs and modes of life which have been proved incongenial in their own environmental context and also to the gradual 'loss of interest in life.' This loss of interest in life, according to Rivers[1] takes away from the people the desire to live and to shoulder the burden of life, with the result that mortality incidence goes high and the more obvious causes of mortality like new diseases, the social poisons etc, tend to have greater potency for

1 Rivers, W. H. R—Essays on the depopulation of Malanesia (Ed). 1922.

10: Sen K-3, 4 (ca. 1955) 1962 AZ2 Andamans AZ2

161 177 evil and are allowed to work such ravages upon life and health of people whose resistance level has already gone quite low.[2] Such a loss of interest in life is common to many of the aboriginal population. The aboriginal population of the Andamans have also been victimised to it and only in one century the aborigines of the Great Andaman Group have almost been wiped out and the Jarawas, in spite of their isolation, have been undergoing considerable decay. The Onges are also suffering from stagnation and decay. There has been the addiction to some of the social poisons e.g. tobacco, alcohol, etc.

The causes of decay of the aboriginal population of the Andamans may be summed up as being the followings:

1. Diseases;
2. Murder of the aborigines by the later settlers, especially the bombardment of the Japanese in the Jarawa infested areas have resulted in a virtual decline of the tribe;
3. Little productive capacity of the aboriginal women.

The sex-ratio in the case of the Onges is quite balanced and therefore, the sex-ratio is not a factor for the decline of the aboriginal population but very little productive capacity of the aboriginal population is undoubtedly a major factor of their decline and it has already been discussed.

178 As regards the material life, however satisfied the aboriginal population may be with their poor lot, it is in most primitive form and the only materials that they have in possession are for earning their livelihood. Cultural aspect is also desiccated with a dearth of richness. No evolution has, however, been observed for deriving much more material comforts and the aborigines with their hard struggle for life hardly find any time to develop their thinking which can lead to a betterment of their cultural and material life.

THE FUTURE

185 These aboriginal population have so far shown little urge for improving their own lot and in the absence of such attempts, the chances of their betterment as well as survival is a far cry. The only means of improving their lot seems to be possible through the efforts of the Government. The attempts for bringing the aborigines in a short period within the folds of an advanced economy and society have proved futile and contrary to it, the attempts of segregating the aboriginal population, as done in the

2 Nigam, R. C.—Little known tribes of the Andaman Islands—Their problems & prospects; Vol. VIII, April, 1960. No. 2.

11: Cipriani E-3 (1951-1955) 1966 AZ2 Andamans AZ2

CHAPTER FOUR

A Journey into Prehistory

842 The complete lack of hygiene of the Onges does not explain their disturbing lack of fertility. Nor can filth, smoking or loose living fully explain the sterility of the surviving Arioto.

There must be some other cause, and this in all probability is merely biological. One might call it the senescence of a race brought about by their total isolation for thousands of years, exacerbated by being broken into small endogamous units, all mutually hostile. This is not the opinion of all (the few) who have studied the Andamanese, and the problem remains to be investigated further.

262 184 842 In the Onges at least it cannot be a question of malnutrition, as I had ample opportunity of seeing during my visits to the island. Food is abundant, both the land and the sea offer an inexhaustible supply, even to the point of sustaining life, alone, if necessary, to all the Andamanese. The Jarawas are the exception. Forced away from the sea into the forests, they are dependent on one source of food, and it is therefore possible to make some attempt to calculate the maximum number of people which could be supported by their territory. In the case of the Onges, however, living amid luxuriant vegetation, with a rich source of sea food nearby, a given area can support a far higher population, and the same is true of the Jarawas cut off on North Sentinel.

The food of the Jarawas consists mainly of pork, with freshwater fish (including some excellent carp) river molluscs and crustacea in large quantities, roots, tubers, wild fruits and honey. The Arioto, staying as they did in the coastal areas of Great Andaman, must have lived mainly off the sea.

175 161 842 262 The small population reported in the Andamans by visitors to the islands in the middle of the last century cannot therefore be

11: Cipriani E-3 (1951-1955) 1966 AZ2 Andamans AZ2

attributed to scarcity of food, nor can nutrition have had any effect on the demographic decadence. Strict endogamy over thousands of years, and fragmentation into smaller and smaller groups is perhaps a more likely explanation of the situation. The last stage has now been reached; the Arioto, for instance, who numbered six hundred and twenty-five in the 1901 census, had dwindled to twenty-three in 1955. In that year there were only two young children, a boy and a girl (of different parents) and the girl, about five years old, clearly had a Burmese father. The boy, however, named Sirake and then aged about eleven, intelligent and alert, with the very blue-black skin of the Andamanese and typical hair, may well be of pure stock. He is the only hope of continuing the ancient Arioto line, but this will be impossible unless a girl of pure stock is born shortly.

This seems unlikely. With the exception of these two couples, the Arioto appear to be sterile. I have myself seen their sorrow at being deprived of children, and one of them, named Moro, of fairly pure stock, told me of his grief. He took me to his wife, also of pure Andamanese origin, and externally as normal and healthy as her husband, but deserted by the spirits of fertility. Through no fault of their own, the cause probably lies in both of them.

In all the Andamanese, fertility seems always to have increased from the age of twenty-eight and to end by the age of forty-eight – in many cases thirty-eight, although since none of them know their age, owing to the absence of any form of counting, their deceptively youthful appearance makes assessment of age extremely difficult. I met only one woman who, as far as I could estimate, had borne seven children, and of these only three were still alive in 1954; the widespread custom by which children are transferred from one family to another, even during the period of lactation, to 'share' the enjoyment of them, made all the usual means of assessing the number of births virtually impossible. In a number of childless couples whom I saw on Little Andaman, the women are under twenty-eight and there is still hope of fertility, even if it is late. This could happen in the case of the wives of the two leaders Cocheggi and Cendubài; these two men married two sisters, among the healthiest and most beautiful women on the island, Vaghèghe and Tocuaghèghe, both under twenty-two. Neither of them has ever been pregnant, although both are apparently normal and

11: Ciprianl E-3 (1951-1955) 1966 AZ2 Andamans AZ2

842 163 enjoy the active marital relationships necessary, according to their husbands, to encourage the entry of the benevolent spirits which bring motherhood. The late onset of fertility in all Andamanese 842 163 165 women and perhaps in men as well[1] probably depends on mechanisms which have been operating for a very long time, affecting the sex ratio at birth, and preferential infant mortality in one sex. [123] [124] By a combination of observation and deduction I was able to be reasonably certain that among the Onges at least more males are born than females. The disparity is reduced, though not eliminated, by a higher mortality rate in young males. Males thus remain in excess, making it difficult for some, possibly fertile, to find wives.

840 143 161 There are certain peoples – notably the Pitcairn Islanders – who have arisen by repeated inbreeding for hundreds of years from a very few individuals. It is clear from this example that genetic isolation and inbreeding cannot of themselves cause numerical, physical or mental decline of a population. The problem merits further investigation. Civilization has perhaps accused herself unjustly of causing the decline of primitive races, whereas she has in fact only hastened the disappearance of groups already heading for demographic decadence as the result of physiological factors which lie within the group itself, and which are consequently difficult to counteract. The intrinsic damage done by civilization as such has, in my opinion, been considerably exaggerated in some quarters.

855 597 Possibly because of the low birth rate the maternal instinct is very highly developed in the women of the Andamans, even to the point of 'adopting' children temporarily. These children are always given lavish affection, and are kept sometimes for years, or even permanently if the parents do not ask for them back. Given the language barrier, this custom makes census-taking difficult as childless couples happily declare adopted children as their own. Nabimbòi, with no children of her own, always had children with her, and it was only the fact that they differed from year to year that led me to suspect what was happening! One wonders whether the custom was not already common before outsiders first came to the Andamans, owing to the existence of a high incidence of sterility long before the arrival of civilization.

[1] There is some evidence of infertility in the men, but it is clear that this is of relatively minor importance.

6:Spate N-4 (no date)1954 AW1 India
[Tinnevelly] Tamil AW17
Andamans AZ2

T 369

the river and indeed so practically contiguous that the towns are virtually one.

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The real interest of the Tamprabarni, its irrigation apart, lies in the future. The Tamprabarni is probably unique among Indian rivers in that it was harnessed to provide direct hydraulic power for cotton spinning: the first of two turbine-driven mills was set up in 1885. At Papanasam there is a 300-ft fall which is being developed to produce 21,000 kW (ultimate capacity 28,000). The actual engineering work is completed, and full development is limited only by doubts as to the need of conserving water for irrigation; but the possibilities of cheap electricity in this area are manifold: foremost perhaps an increase of well-irrigation in the half-dead edaphically arid tracts, and industrially the revivification of the palmyra sugar industry, the extension of cotton in all its branches. Oilseeds could certainly be more widely cultivated in the red soil area, possibly leading to soap and allied industries, and the hills contain vast reserves of bamboo for paper-making.

The Andaman and Nicobar Islands

A 133

These two groups, directly under Delhi, continue the trend of the Arakan Yomas, linking them to the Sumatran ranges. They differ between themselves to a marked extent; both physically and culturally.

1. *The Andamans*

These number over 200, extending NNE/SSW for some 220 miles between 10° and 14° N; the total area is 2500 sq mls, of which the great bulk is in the three major islands of North, Middle, and South Andaman. These three, indeed, are separated only by narrow mangrove-fringed inlets, so that they are often referred to as virtually one island, Great Andaman. The islands are formed of sandstones, limestones, clays, and some serpentines, probably mainly Tertiary, and are highly dissected, rising to 2400 ft. With a temperature never far from 85° F, rainfall over 100 ins., and a monsoonal distribution with no really rainless season, they are naturally jungle-covered: mangrove along coasts and inlets, tropical evergreen along valleys and on steeper wetter slopes, elsewhere moist deciduous. Forestry is perhaps the most important economic activity and is fairly well organised; a match factory was set up about 1930.

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The total population in 1941 was 21,316, but this included a strange medley: aboriginals, convicts and ex-convicts with their 'local-born' children, officials. A century ago the aboriginals probably numbered about 5000; in 1931 they were estimated at about 460, in 1941 at 62; many tribes have died right out. At once shy and savage, they had a reputation for ferocity, and early settlement was avowedly to protect shipwrecked

6:Spate N-4 (no date)1954 AWI India
Andamans A22

mariners from massacre. Despite efforts at conciliation there was violence on both sides; attempts were made indeed to settle some of the more friendly groups in an 'Andamans Home' as fishers of trepang (sea-slug) and collectors of edible bird-nests, both for the Chinese market. But the only result was to civilise them out of existence, largely by venereal disease.[82] The Andamanese are—perhaps one should say were—Negritos, and as they represented perhaps the nearest approach to a 'pure primitive' society, both ethnically and culturally, these hunters and gatherers have attracted anthropological attention out of proportion to their numbers.[83]

Transportation of convicts to the Andamans began after the Mutiny. Latterly there was a change of emphasis, hopeless criminals being re-transported to India and the settlement becoming in effect an open prison for young men condemned to life sentences for more or less excusable homicide. After a few months in jail convicts were allowed to become wage-earning employees of Government, to wear ordinary dress, and to marry or bring out their wives. These changes were reflected in the sex composition of the population: 15,158 males to 2980 females in 1901, 14,872 to 6444 in 1941. The cultural landscape also changed: "Everywhere the ephemeral huts of former times are giving way to well-constructed two-storeyed houses of sawn timber and iron roofs," and a good deal of reclamation of malarial swamp took place around Port Blair. The communal composition of the population was an odd reflection of social conditions: in 1941 Muslims were about a third, largely Moplahs from Madras deported after their 1921 rebellion; Sikhs were 3·5% against an All-India total of 1·5%, Buddhists—i.e. Burmese—over 13%. This corresponds to the prevalence of dacoity in Burma and to the Sikh *penchant* for "liquor, love, and fights".

Practically all the economic development is in the Settlement of Port Blair, an area of about 500 sq mls in the S of South Andaman; here is 90% of the population, the remainder being in forest camps. About 75,000 ac. are more or less cleared, of which about 10–15,000 are cultivated and as much grazing land. Paddy and coconuts each account for about a third of the cultivation, and there are (or were) struggling plantations of rubber and coffee, negligible in area.

The war and the Japanese occupation saw a fall in population to about 16,000, and on re-occupation the penal settlement was formally abolished. From time to time schemes of Anglo-Indian agricultural settlement have been mooted, and in March 1948 a batch of 132 families displaced from E Bengal arrived. It may be noted that some Burmese politicians periodi-

[82] 1931 Census Vol. II (Andamans and Nicobars), 11–23.

[83] The classic treatments are those of Sir Richard Temple in the 1901 Census and of A. R. Brown in *The Andaman Islanders* (1922). There is unfortunately little geography in the latter book; what there is is largely summed up in L. Garrard's 'sociograph' in *Studies in Regional Consciousness and Environment* (ed. I. C. Peate, 1930), 82.